



ZUHOOR **IMAM MAHDI**

EK ATAL HAQIQAT

Taaleef
Shaikh Abu Adnan
Muhammad Muneer Qamar
(Hafizahullah)

Roman Transliteration
Rehan Syed Barey



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بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

Translitrators Note:

الْحَمْدُ لِلَّهِ وَصَلَوْتُ وَسَلَامٌ عَلَى رَسُولِ اللَّهِ وَ عَلَى آلِهِ وَصَحْبِهِ وَ أَهْلِ بَيْتِهِ وَ مَنْ تَبِعَهُمْ بِإِحْسَانٍ إِلَى يَوْمِ
الدِّينِ، أَمَّا بَعْدُ:

Imam Mahdi se mutaalliq tamaam musalmanaan-e-Ahle Sunnat wal Jamat ye aqida rakhte hain ke wo qiyamat se pehle aakhri zamana mein in sha Allah zaroor paida honge, wo ek (1) musalman, adl-parwar, baa-insaaf khalifa honge, wo saat (7) saal tak hukumat karenge, wo roo-e-zameen ko usi tarah adl-o-insaaf se maamoor kar denge jaisa ke usse qabl wo zulm-o-jor se sisak rahi hogi, unhee'n ke zamane mein Isa Ibne Maryam (a) naazil honge aur Imam Mahdi unke saath mil kar dajjal se jung karenge. Isa (a) Imam Mahdi ki iqtida mein namaz adaa karenge.¹

Is mukhtasar maalumaat ke alaawa main mazeed likhne ki zaroorat is liye mehsoos nahi karta kyonke Shaikh Abu Imran Muhammad Muneer Qamar (hz) ne is kitaab mein har pehlu par tashaffi-bakhs maalumaat ko jama kar diya hai.

Is kitab padhne ke baad aap ke zehen mein Imam Mahdi se mutaalliq tafseeli maalumaat haasil ho jaaengi. Kitaab ke aakhir mein Mohtaram Shaikh Maqsood ul Hasan Faizi (hz) ka ek (1) risaala jo Mahdawiya² se mutaalliq hai aisi tafseel hai jise padhne ke baad Mahdawiya Tehreek se mutaalliq shukook-o-subhaat door ho jaaenge.

Is kitaab mein maujood tamaam Quran ki ayaat ko <https://quranwbw.com/> se copy kiya gaya hai. Arbi ahadees aur aqwaal ko asal urdu pdf se dekh kar type kiya gaya hai. Double-check karne ke bawujood bashari taqaze ki wajah se agar kaheen ghalati nazar aajaae ya is roman transliteration ke mutaalliq koi mashwara ho

¹ T: Ye paragraph Shaikh Abdul Haadi Abdul Khaliq Madani (hafizahullah) ki kitab 'Mahdi (a) Se Mutaalliq Sahih Aqida' se baghair kisi raddo badal ke liya gaya hai [RSB]

² T: Quran-o-Hadees ke salaf-o-saaliheen ke faham ke mutaabiq mahdawiya tehreek ek (1) bidati aur gumrah tehreek hai, kyonke ye ummat ke ijma aur sahih ahadees ke khilaaf hai. Ye tehreek un tamaam nishaniyo'n ko, jise Nabi (s) ne Imam Mahdi se mutaalliq bataya tha use Muhammad Jaunpuri ke liye maanti hai. [RSB]

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https://archive.org/details/@rehan_syed_barey

Aapse darkhwaast hai ke is kitaab ko padhne ke baad doosro'n ke saath sawaab-e-jaariya ki niyyat se zaroor share keejiye.

Aakhir mein Allah se dua-go hoo'n is koshish ko qubool kare, duniya-o-aakhirat mein iska behtar badla ataa farmae aur ise ham sab ki najaat ka sabab banaae. Aameen

وَصَلَّى اللّٰهُ عَلٰى نَبِيِّنَا مُحَمَّدٍ وَاٰلِهِ وَاَصْحَابِهِ وَسَلَّمَ.

Duaao'n ka taalib,

Rehan Syed Barey

Riyadh, Saudi Arabia

Oct 23, 2025 - 1 Jamaadil Awwal 1447.

Kuch Is Kitaab Ke Baare Mein

Zuhoor Imam Mahdi ke masle mein bahut se logon ne thokar khaai hai. Un mein se baaz wo hain jo Hazrat Isa عليه السلام aur Imam Mahdi ko ek (1) hi shakhsiyat qaraar dete hain. Baaz wo hain jo Aap ﷺ ki us peshgoi (zuhoor-e-Imam Mahdi) ka misdaaq Hazrat Umar bin Abdul Aziz رضي الله عنه ko thehrate hain. Ek (1) giroh wo hai jo apne Imam-e-Muntazir Muhammad bin Hasan Askari ko '*Mahdi*' banana par tulaa hua hai.

Baaz intiha pasanad wo bhi hain jo aae din Mahdi hone ka daawa karte rehte hain, jabke uske silsila mein doosri intiha ye hai ke baaz ne sire se hi Imam Muhammad Mahdi ka inkaar kar diya hai. Kuch ne to is silsile ki waarid-shuda¹ ahadees par eteraaz ya unka inkaar karke, aur kuch ne mahez is khayaal se ke naa hi peshgoi ka tazkira hoga aur naa hi koi Mahdi hone ka jhoota daawa karega, halaanke ye (saani-uz-zikr²) tarz-e-amal bahut se haqaaq ko jhutlaane ke mutaraadif hai.

Masalan agar jhoote muddaiyaan-e-nubuwwat bhi paida hote rahe hain, ya aainda agar koi nubuwat ka jhoot daawa karega, to is bina par Hazraat-e-Ambiya عليهم السلام ke wujood aur un par imaan laane se inkaar to nahi kar diya jaaega.

Allah Ta'ala jaza-e-khair de Maulana Muhammad Muneer Qamar Saahab ko, ke unho'n ne zer-e-nazar kitaab mein un tamaam da-aawi³ ka mohaaqqiqaana notice lete hue unka waazeh radd karne ke saath-saath durust mauqif-o-aqida 'Zuhoor-e-Imam Mahdi - Ek Atal Haqiqat' ko dalaail-o-baraheen ki rasuhni mein khoob mujalla-o-munawwar⁴ farma diya hai. Mausoo ki is silsila mein wusat-e-nazar aur arq-rezi ka andaaza is amr se kiya ja sakta hai ke unho'n ne Quran-e-Majeed se bhi mazkoora mauqif ke haq mein isharaat zikr kiye hain, ahadees-e-sahiha se bhi hujjat pakdi hai, ahadees-e-Mahdi ko mutawaatir kehne waale aamma-o-ulama ka bhi tazkira kiya hai, un ahadees ke raawi Sahaba

¹ T: (وارد شدہ) Maujood/haazir hone waala/kiya hua [RSB]

² T: (ثاني الذكر) Jiska zikr awwal ke baad kiya gaya ho, jis ka zikr doosre number par aaya ho [RKT]

³ T: (دعاوی) Daawa ki jamaa, daawe [RKT]

⁴ T: (مُجَلَّى) Chamkaya hua, saaf-o-shaffaaf, raushan [RKT]

Kiraam ﷺ ke asmaa-e-giraami ginwaane ke alaawa deegar ruwaat aur un ahadees ke naaqileen Aimmah-o-Mohaddiseen ﷺ aur ualama-e-kiraam ka taaruf bhi karwaya hai. Zuhoor-e-Imam Mahdi ke haq mein likhi gai kutub-o-rasaail se bhi aagaahi mohiyya farmaai hai aur phir aakhir mein kibaar ahle ilm ke aqwaal aur Saudi Arab ke Darul Ifta ki daaimi committee ke fataawa bhi darj kar diye hain.

Muallif mausoof ki ek (1) badi khoobi ye hai ke wo kisi bhi masla mein apna faisla doosro'n par zabardasti nahi thoonste, balke muwaafiq-o-mukhaalif dalaail ke mukammal ahaata aur phir un par naqd-o-nazar ke baad natija akhaz karne ke liye apne qaaraeen ko azaad chod dete hain. Zer-e-nazar kitaab mein bhi unho'n ne yehi hakimaana rawaiyya apnaaya hai. Chunache kitaab ke mutaala-a ke baad kisi shakhs ke liye ye tasleem kiye baghair koi chaara-kaar¹ baaqi nahi rehta ke "Imam Mahdi Nabi-e-Akram ﷺ ke ahle bait se Hazrat Hasan bin Ali رضي الله عنه ki aulaad mein se Aap ﷺ hi ke ism-e-giraami aur waladiyyat waale ek (1) saaleh shakhs honge. Wo aakhir zamana mein, jabke ye zameen zulm-o-jor se bhar chuki hogi, zaahir ho kar use adl-o-insaaf se maamoor kar denge!"

Dua hai ke Allah Ta'ala faazil muallif ko ahqaaq-e-haq² aur ibtaal-e-baatil³ ki mazed taufeeq arzaani farmaae aur deen-e-haqqa ke silsile mein unki mehnato'n, kaawisho'n, aur riyazato'n ko sharf-e-qubooliyat bakhshae. Aameen Summa Aameen

وَاٰخِرُ دَعْوَانَا اِنِ الْحَمْدُ لِلّٰهِ رَبِّ الْعَالَمِيْنَ!

Duaao'n ka taalib,

Ikramullah Saajid Kilani

Saabiq Naaib Mudeer Mahnaama Tarjuman Al-Hadees, Lahore
(Haal yeke az Sadaraat Jaamia Salafiya, Faislabad)

¹ T: (چارہ کار) Kaam ki tadbeer, kaam ka tariqa, solution of work [RKT]

² T: Sacchaai ka suboot [Urdu]

³ T: (ابطال باطل) Baatil ka radd aur tardeed karna [RSB]

Harf-e-Guftani:

إِنَّ الْحَمْدَ لِلَّهِ نَحْمَدُهُ وَنَسْتَعِينُهُ وَنَسْتَغْفِرُهُ وَنَعُوذُ بِاللَّهِ مِنْ شُرُورِ أَنْفُسِنَا وَسَيِّئَاتِ أَعْمَالِنَا ، مَنْ يَهْدِهِ اللَّهُ فَلَا مُضِلَّ لَهُ وَمَنْ يَضِلَّ فَلَا هَادِيَ لَهُ ، وَأَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ وَأَشْهَدُ أَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ... أَمَّا بَعْدُ:

Qaraeen-e-Ikram! Assalamualaikum wa Rahmatullahi wa Barakatuh,

Alamaat-e-qiyamat-o-qurb-e-qiyamat ki nishaniyo'n mein se hi ek (1) ye bhi hai ke Nabi-e-Akram ﷺ ki Aal aur Hazrat Ali ﷺ aur Hazrat Fatima az-Zahra ﷺ aur aage Hazrat Hasan ﷺ ki aulaad mein se Nabi-e-Akram ﷺ ke ism-e-giraami aur Aap ﷺ ki hi waldiyyat waale ek (1) nek shakhs 'Imam Mahdi' ke laqab se zuhoor-pazeer honge aur ye duniya-o-jo zulm-o-sitam aur jor-o-jafaa se bhar chuki hogi, ise adl-o-insaaf aur aman-o-aashti¹ se maamoor kar denge. Aur unka daur-e-khilafat kam-o-besh saat (7) saal hoga.

Jamhoor ulama-e-Ahle Sunnat ka aqida to yehi hai aur isi ki taaeed baaz qurani aayaat se isharatan aur ba-kasrat ahadees-e-mubaarakaa se saraahatan bhi hoti hai jo kaseer Sahaba Kiraam رضى الله عنهم se marwi hain. Aur unhe'n kibaar mohaddiseen-e-kiraam-o-aimma-e-azzaam ki ek (1) jamat ne ba-sanad riwayat kiya hai. Aur be-shumaar ahle ilm ne apni kutub mein naql karke unhe'n daleel banaya hai, jiski tafseel aap aainda safhaat mein padhenge.

Aise masle ke baare mein kisi qism ka koi ikhtilaaf to nahi hona chaahiye tha lekin maaroof muarrikh Allama Ibne Khaldoon رحمه الله ke ashab-e-qalam ne thokar khaai aur unse Imam Mahdi ke baare mein waarid hone waali ahadees par taan-o-eteraaz saadir ho gaya.①

① • Allama Ibne Khaldoon رحمه الله se ahadees par taan-o-naqd to saadir hua magar wo zuhoor-e-Imam Mahdi ke bilkuliyaa inkaar bhi qaayal bhi nahi lagte, kyouнке wo khud likhte hain: "Tamaam adwaar mein jamee musalmano ke maa-baen ye baat mashoor rahi hai ke aakhir zamaana mein ahle bait mein se ek (1) aadmi ka laaziman zuhoor hoga jo deen ki taaeed-o-nusrat aur adl-gustari karega aur islami mumaalik ka haakim ho jaaega aur unka naam-o-laqaab 'Mahdi' rakha jaaega". (Dekhiye Muqaddama

¹ T: (آشتی) Sulah, aman, salaamati, dosti [RKT]

Allama Mausooof agarche ilm-e-hadees mein to koi degree shumaar nahi hote jaisa ke tafseeli guftagu aage aarahi hai, lekin choonke wo ek (1) maarooof aalim-o-muarrikh aur maahir-e-falsafa-e-taareekh guzre hain. Lihaaza baad mein aane waale baaz doosre logon, khusoosan maazi-qareeb ke baaz musannifeen ne bhi tehqiq-o-justaju kiye baghair mahez unhi ke kalaam se mutaassir ho kar ahadees-e-Mahdi par unke taan-o-tanqeed ko qubool kar liya, balke Imam Mahdi ki shakhsiyat-o-zuhoor se inkaar bhi kar diya hai.

Unke khayalaat ka mutaala-a karne aur unse mutaassir ho jaane waale logon ki sahih simt rehnumaai karne ke liye ye kitaab tarteeb di gai hai taake unhe'n pataa chal sake ke Imam Mahdi ke mutaalliq waarid hone waali ahadees mein se agarche kuch zaeef ahadees bhi hain. Lekin is haqiqat se inkaar karna bhi mumkin nahi ke is mauzu ki kitni hi Sahih aur Hasan darja ki ahadees, unki mutaba-aat-o-shawaahid aur Sahih aasaar-e-Sahaba عليه السلام bhi hain jo masla zer-e-bahes ke isbaat ke liey bahut kaafi hain aur kam-o-besh pachees (25) Sahaba Kiraam عليهم السلام se marwi saenkdo'n ahadees mein se ham ne sirf unhee'n ahadees ka intikhaab karne ki koshish ki hai jo mohaddiseen-e-kiraam ke nazdeek *Sahih* ya kam az kam *Hasan* darja ki aur qaabil-e-ehitjaaj-o-istidlaal¹ hain.

وَلِلَّهِ الْحَمْدُ وَلَهُ الشُّكْرُ عَلَى ذَلِكَ.

An-ginat rahmate'n naazil ho'n Allama Yusuf bin Yahya bin Ali bin Abdul Aziz al-Maqdisi ash-Shafai as-Sulami رحمته الله par jinho'n ne "*Aqd ad-Durar Fee Akhbaar al-Muntazar wahuwa al-Mahdi* عليه السلام" naami kitaab murattab farmaai. Jis mein unho'n ne is mauzu aur uske mutaalligaat² ko saabit karne ke liye paanch-sau (500) ke qareeb ahadees-o-aasaar jama kar diye hain. Jin mein Sahih-o-Hasan aur Zaeef, sabhi qism ki ahadees maujood hain.

¹ T: (إحتجاج) Istidlaal, hujjat ya daleel pesh karne ka amal, eteraaz, uzr [RKT]

² T: (مُتَعَلِّقَات) Mutaalliga umoor aur ashiya, wo cheeze'n jo kisi doosri cheez se waabasta/shaamil/judi hui ho'n [RKT]

Aur Shaikh Muheeb bin Saaleh bin Abdur Rahman al-Boorini رحمته ko bhi Allah Ta'ala jaza-e-khair de ke unho'n ne is kitaab ki tehqiq-o-takhreej ki, aur ghaalib muqamaat par Sahih-o-Zaeef ahadees ki nishandahi kar ke ise Maktaba al-Manaar (Az-Zarqa, Jordan 1405 1985) se shaya karwaya.

Ham ne apni is zer-e-nazar kitab mein agarche kai deegar kutub-o-masaadir se bhi istifaada kiya hai, lekin haqiqat ye hai ke iske aksar mawaad ki jama-o-tarteeb aur tehqiq-o-takhreej mein hamara etemaad ziyaada Allama mausoof ki mazkoora kitaab aur Shaikh mausofo ki mehnato'n ke nichod par hi hai.

Allama Dr. Abdul Mohsin Hamd al-Abbaad رحمته (saabiq Vice Chancellor, Madina University) ki do (2) kitaabo'n "*Ar Radd Alaa Min Kazaba Bil-Ahadees as-Sahihah Al-Waridah Fil Mahdi*" aur "*Aqida Ahlus Sunnah wal Asar Fil Mahdi al-Muntazar*" ❶. (First edition 1402 mutaabiq Ar-Rasheed Madina Munawwara)

❶ • Ye kitaabe'n Shaikh Abdullah bin Zaaid aale Mahmood رحمته (raees umoor islamiya-o-mahaakim-e-shariya, Qatar) ki kitaab "*Laa Mahdi Yantazir*" (Doha Edition) ke radd ke taur par likhi gai thee'n. Apni is kitab ki taaleef ke dauraan maine Raeed-e-Mahkama Shariya. Ummul Quwain (UAE) Fazila-tush-Shaikh Saaleh bin Muhammad al-Fahd رحمته (aslan Saudi az Zulfi qurb al-Qaseem) ko khat likha aur Maktaba-e-Mahkama mein Shaikh Aale Mahmood رحمته ki kitab ke mutaaddid nuskho'n ke maujood hone ki ittela de kar unse ek (1) nuskha talab kiya taake dauraan-e-taaleef wo kitab pesh-e-nazar rakh saku'n to mere khat ke jawab mein Shaikh Mauseof رحمته ne apne maktoob-e-giraami ke saath hi us kitaab ka ek (1) nuskha bhi irsaal farma diya.

• 'جزاه الله خيراً في الدنيا والآخرة'

Isi tarah Allama Ash-Shaikh Hamood bin Abdullah at-Tuwaijri رحمته ki kitab "*Al Ehtijaaj Bil-Asr Alaa Man Ankara al-Mahdi al-Muntazar*" (Second edition 1406 1986 Maktaba Daar al-Ulyaan, Buraida, KSA). Shaikh Muhammad Ismail al-Muqaddam رحمته ki kitaab "*Al Mahdi, Haqeeqah, Laa Khuraafah*" Taba Maktaba at-Tarbiya al-Islamiya li-Ahya at-Turaas al-Qaahira, Misr (1411h 1998, Dammaam, KSA mein 1411h 1991 ke mutaaliqa muqamaat se bhi ham ne bharpoor istifaada kiya hai.

Taaleef-o-kitaabat se faarigh ho kar ham apni ye kitaab press mein

dene hi waale the ke unhi dino mein (Rabi ul Awwal 1420h June 1999) Dr. Abdul Aleem Saahab Bastawi رحمه الله ka maqaala kitaabi shakl (do (2) jildon) mein chap kar market mein aagaya. Lihaaza usse istifaada ka bhi mauqa mil gaya. 'فجزاه الله خيرا'

Naasipaasi¹ hogi agar Shahbazuddin Chaudhry Mini Exchange Fraud Case ke mutaassira afraad mein se Janab Abu Labeed Syed Iqtidaar Haidar رحمه الله (Jaamia Al-Malik Faisal, saabiqan Jaamia ad-Dammam wa haaliyan America) ka shukriya adaa na karu'n, jin ki targheeb-o-tahrees balke tehreek ka natija hamari ye kitaab hai.

① • Janab Abu Labeed Syed Muhammad Iqtidaar Haidar رحمه الله ke ta-aawwon se hi ye chautha edition bhi aapke haathon tak pohoncha hai. 'جَزَاهُ اللَّهُ خَيْرًا فِي الدُّنْيَا وَالْآخِرَةِ وَبَارَكَ فِي أَهْلِهِ'. Unka address ye hai: 9733NW 4th P11. Gainesville, FL.32607, USA Mobile: +1(352) 283-6895 Email: abulabib786@yahoo.com •

Is mauzu ke sath unke kamaal-e-shaghaf ka ye aalam hai ke dauraan-e-taaleef-o-tarteef wo musalsal aur mauqa-ba-mauqa tashreef laate aur istifsaar karte ke "kaam" kahan tak pohoncha hai.

Ye kitab pehli martaba Pakistan mein shaaya hui, phir ek (1) martaba Hindustan (Bangalore) se shaaya ho kar deegar ilaaqon ke alawa Hyderabad (Deccan) mein ba-kasarat taqseem hui. Hyderabad aur baaz deegar ilaaqon mein '*Mahdawiya*' ke naam se ek (1) firqa hai jin ka Imam Mahdi ke silsile mein apna alag tasawwur hai. Unki taraf se hamari kitaab ki taba-awwal ki copy le kar uske aakhir mein unho'n ne apne nazariyaat par mushtamil 15 safhaat shaamil karke use logon mein baant diya. Allah Ta'ala ne isko ab az-sar-e-noo shaaya karne ka mauqa mohiyya farmaya to munaasib hi nahi balke zaroori laga ke us "*firqa mahdawiya*" ka mukhtsar taafur bhi karwa diya jaae taake koi kisi ghalat-fehmi mein muhtala na hone paae. Aur ye baat hamare ilm mein thi ke hamare ek (1) faazil dost Fazilat-ush-Shaikh Maqsood ul Hasan Saahab Faizi رحمه الله (Al-Ghat, ar-Riyadh) ne kuch arsa pehle usi firqa ke taaruf par mushtamil ek (1) dars diya tha. Chunache usne baat hui aur unho'n ne apne us dars ke notes ko murattab karke use compose

¹ T: (نا سیاسي) Naashukra pan, ehsan faramoshi, namak-haraami [RKT]

karwa kar hame'n irsaal kar diya jo unke shukriya ke saath is edition ke aakhir mein shaaya kar diya hai. 'جَزَاهُ اللَّهُ خَيْرًا فِي الدُّنْيَا وَالْآخِرَةِ'

Tamaam qaraeen-e-kiraam se darkhwast hai ke raaqim-e-aasam¹ ko apni khusoosi duaao'n mein yaad rakhe'n ke Allah Ta'ala is khidmat ko qubool farmae, ise raah-e-sawaab se hate hue logon ki rehnumaai ka zariya banaae, duniya-o-aakhirat mein hame'n apne hifz-o-amaan mein rakhe aur apni rahmat-o-barkaath se nawaaze. Aameen❶

رَبَّنَا إِنَّا فِي الدُّنْيَا حَسَنَةٌ وَفِي الْآخِرَةِ حَسَنَةٌ وَقَدْ آتَاكَ اللَّهُ نَبِيًّا مُحَمَّدٌ وَعَلَىٰ آلِهِ وَصْحِهِ أَجْمَعِينَ.

Raaqim-e-Aasam:

Abu Imran Muhammad Muneer Qamar Nawabuddin

Tarjuman Sharai Court Al-Khobar wa Daaiya Muta-aawin

Jamiat ad-Daawa wal Irshad, Dammam, Raaka, Khobar, Saudi Arab

3/1/1419h - 29/May/1998

❶ • Is maujooda taba-e-chaahrum (1142h 2021) ke liye naya muqaddama likhne ke bajaae ham kuch tarmeem-o-izaafa ke saath usi muqaddama taba-e-awwal par iktifa kar rahe hain (Abu Adnan Muhammad Muneer Qamar) •

¹ T: (راقم آثم) (Aajizi aur inkisaari ke saath) likhne waala gunahgaar [RSB]

Taqreez Samaahat ash-Shaikh Ibne Baaz رحمہ اللہ

Samaahat ash-Shaikh Allama Abdul Aziz bin Abdullah bin Baaz رحمہ اللہ (saabiq Mufti-e-Aazam, Saudi Arab) ne Allama Shaikh Hamood bin Abdullah at-Tuwaijri رحمہ اللہ ki kitaab *“Al Ehtijaaj Bil-Asr Alaa Man Ankara al-Mahdi al-Muntazar”* par taqreez¹ likhi thi, jo ke mazkoora kitaab ke shuru mein bhi chap chuki hai aur us taqreez mein waaridah² maalumaat ka choonke hamare mauzu se gehra taalluq hai. Lihaaza yahan Allama Mausooof رحمہ اللہ ke shurkiye ke saath unki us taqreez ka urdu tarjuma pesh kar rahe hain. *‘جَزَاهُ اللَّهُ خَيْرًا’*

الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ وَالْعَاقِبَةُ لِلْمُتَّقِينَ وَالصَّلَاةُ وَالسَّلَامُ عَلَى عَبْدِهِ وَرَسُولِهِ نَبِيِّنَا مُحَمَّدٍ وَآلِهِ وَ
أَصْحَابِهِ أَجْمَعِينَ. أَمَّا بَعْدُ:

Fazilat al-Allaama ash-Shaikh Hamood bin Abdullah at-Tuwaijri رحمہ اللہ ki ye kitaab *“Al Ehtijaaj Bil-Asr Alaa Man Ankara al-Mahdi al-Muntazar”* mere mutaala-a mein aai. Jis mein unho’n ne Shaikh Abdullah bin Zaid Aale Mahmood رحمہ اللہ ki us kitaab ka taaqqub kiya aur radd likha hai jis mein unho’n ne ye saabit karne ki koshish ki hai ke: *“Imam Mahdi ke baare mein jitni bhi ahadees hain wo sahih nahi hain. Wo mauzoo-o-manghadat, balk eaisi khurafaat par mabni hain jin ki koi asal nahi hai”*.

Allama at-Tauwaijri رحمہ اللہ ki ye kitab intihaai umda aur mufeed hai. Is mein unho’n ne is mauzu se mutaalliqa ahadees ki istinaadi haalat-o-haisiyat waazeh karte hue ye baat saaf kardi hai ke ahle ilm ke yahan in ahadees mein se kaunsi hadees *sahih*, kaunsi *hasan* aur kaunsi *zaeef* hai. Aur is silsile mein ahle ilm ke akalaam se wo hisse naql kar diye hain jo kaafi-o-shaafi hain. Aur is baat par dalaalat karte hain ke Shaikh Abdullah bin Mahmood رحمہ اللہ ka gumaan saraasar baatil hai.

Is mauzu ke baare mein milne waali ahadees par khud maine bhi gehra ghaur-o-fikr kiya hai, aur mere saamne ye baat waazeh hui hai ke un mein se kitni hi ahadees sahih hain, jaisa ke ilm-e-riwayat-o-diraayat ke

¹ T: (تَقْرِیظ) Musannif ke alaawa kisi aur ka kisi kitaab ya mazmoon waghaera par apni raae zaahir karna (aam taur par taaeedi aur taareefi raae) jo kitaab ke aaghaaz shaamil ho [RKT]

² T: (وَارِدَةٌ) Waarid hone waala/waale [RKT]

etebaar se siqa ulama-o-aimma jaise Imam Abu Dawood, Tirmizi, Khattaabi, Muhammad bin Hussain Aabri, Shaikh ul Islam Ibne Taimiya, Allama Ibne Qaiyyim aur Qazi Shawkaani waghairahum رَحْمَةُ اللهِ عَلَيْهِمْ ne bayan kiya hai.

Shaikh Hamood at-Tuwaijri رَحْمَةُ اللهِ عَلَيْهِ ne un aur unhi jaise deegar ahle ilm ka wo kalaam naql kiya hai jo Imam-e-Muntazir “Imam Mahdi Hashmi” ke zuhoor ka suboot mohiyya karta hai aur ye bataya hai ke wo Muhammad bin Abdullah al Hasani Hazrat Hasan bin Ali رَحْمَةُ اللهِ عَلَيْهِ ki aulaad se honge. Aur ahle ilm ne is qaul ko baatil qaraar diya hai ke wo “Mahdi-e-muntazir” Hazrat Isa رَحْمَةُ اللهِ عَلَيْهِ hain. Aur is silsila mein waaridah¹ riwayaat ko zaeef shumaar kiya hai. Aur shia ne apne gumaan mein us Mahdi se jo apna ‘mazoom Mahdi-e-muntazir’ (Hasan Askari) muraad le rakha hai. Unke is zom ka butlaan kiya hai”.

Allama Ibne Qaiyyim رَحْمَةُ اللهِ عَلَيْهِ ne apni kitaab “Al Manaar al-Muneef” mein likha hai: *“Nabi-e-Akram رَحْمَةُ اللهِ عَلَيْهِ se waaridah aksar ahadees is baat par dalaalat karti hain ke Imam Mahdi ahle bait ke ek (1) fard aur Hazrat Hasan bin Ali رَحْمَةُ اللهِ عَلَيْهِ ki aulaad mein se honge. Zameen zulm-o-jor se bhar chuki hogi, wo aakar use adl-o-insaaf se maamoor kar denge”*.

Haafiz Muhammad bin Hussain al-Aabri رَحْمَةُ اللهِ عَلَيْهِ apni kitab “Manaaqib ash-Shafai” mein likhte hain: *“Imam Mahdi” ke baare mein waaridah ahadees hadd-e-tawaatur ko pohonchi hui hain. Aur wo bataati hain ke Imam Mausoof Nabi-e-Akram رَحْمَةُ اللهِ عَلَيْهِ ke ahle bait se honge. Aur saat (7) saal hukumat karenge, aur us zameen ko adl-o-insaaf se bhar denge. Aur Isa رَحْمَةُ اللهِ عَلَيْهِ aasaan se naazil honge. Aur dajjal ko qatl karne mein wo unki madad karenge. Aur Imam Mahdi us ummat ki imamat karaenge. Aur Hazrat Isa رَحْمَةُ اللهِ عَلَيْهِ unke peeche namaz ada farmaenge”*.

Haafiz Ibne Kaseer رَحْمَةُ اللهِ عَلَيْهِ ne apni kitab ‘An-Nihaaya’ mein likha hai: *“Fasl Imam Mahdi ke baare mein, jo ke aakhir zamana mein zaahir honge. Aur wo shia ke mazoom imam nahi hain jin ke baare mein wo us zom-e-baatil mein muftala hain ke wo ghaar-e-samara se zaahir honge. Shia ke us imam ka na wujood hai na haqiqat, wo gumaan karte hain*

¹ T: Aana ya pohonchna, khabro’n ya maalumaat ke liye jo baat aai hai [RSB]

ke wo Muhammad bin Hasan Askari hain jo us waqt se ek (1) ghaar mein daakhil ho chuke hain, jab ke unki umr bhi sirf paanch (5) saal thi. Albatta jin Imam Mahdi ke baare mein ham bayan kar rahe hain. Unke baare mein to Nabi-e-Kareem ﷺ ki ahadees naatiq¹ hain. Aur bataati hain ke aakhir zamana mein wo zaahir honge aur mera khayaal hai ke unka zuhoor Isa ﷺ ke zamana-e-nuzool se pehle hoga. Jaisa ke is baat par kitni hi ahadees dalaalat karti hain. Aur Imam Mahdi ke baare mein to maine ek (1) mustaqil kitab bhi likhi hai”.

Ahle ilm ki ye nuqool Shaikh Hamood رحمہ اللہ ne apni kitab mein zikr ki hain. Isi tarah deegar kitne hi kibaar-o-motabar ahle ilm ka kalaam bhi zikr kiya hai. Jisse Imam Mahdi ke baare mein waaridah ahadees ke sahih aur baaz ke hasan hone aur unke majmue ke ‘hadd-e-tawaatur’ ko pohonch jaane aur hujjat ke qaayam ho jaane ka pataa chalta hai. Uske baad kisi ke liye is baat ki gunjaaish baaqi nahi reh jaati ke wo un ahadees ko zaeef keh che-jaaeke² koi unhe’n mauzu-o-manghadat keh de. Aur us mein kisi qism ki shako shuba ki koi gunjaaish nahi ke ahadees-e-Mahdi ko manghadat kehne waale ka qaul saraasar baatil hai. Allah aur Rasool ﷺ ke zimme jhoot baandhne ki ek (1) naarawa jasaarat hai.

Allah se dua hai ke wo Shaikh Abdullah Aale Mahmood رحمہ اللہ, se afw-o-darguzar ka maamla kare aur unhe’n sahih baat ka eteraaf-o-rujoo karne ki taufeeq se nawaaze. (Aameen)

Shaikh at-Tuwaijri رحمہ اللہ ki kitab mein ba-kasrat mufeed umoor aur Shaikh Abdullah bin Mahmood رحمہ اللہ ki ghalatyo’n par sahih-sahih tambihaat bhi maujood hain. ‘عَفَى اللَّهُ عَنْكَ وَ عَنكَ’

Shaikh Hamood رحمہ اللہ ne is mauzoo par jo kuch likha hai uski taaeed aur bayaan-e-haq ke liye maine ye taqreez likhi hai. Isi mein Allah aur ubbaad Allah³ ki khair-khwaahi hai. Aur qaraeen ke liye tambeeh hai ke Nabi-e-Akram ﷺ ki ahadees ke baare mein tehqiq-o-tadqeeq se kaam liya kare’n aur bilawajah unhe’n radd na kar diya kare’n. Balke unki

¹ T: Waazeh, saaf, wo hukm jis par amal karna zaroori ho [RKT]

² T: (چه جائیکه) let alone that, ke alaawa [RSB]

³ T: Allah ke (sacche) bande [RSB]

izzat-o-takreem karna aur un par sakhti se amal-paera hona waajib hai. Jai sake salaf-o-saaliheen-e-ummat aur aimma kiraam ka tariqa raha hai, siwaa un ahadees ke jin ke zaeef hone aur sehat ka darja na paa sakne ke baare mein maahireen-e-ilm-e-hadees aimma ke tariqa se daleel qaayam-o-saabit ho jaae naake mahez raae ya us maidaan se taalluq na rakhne waale logon ki taqleed-e-baatil ke taur par ahadees ko zaeef keh diya jaae. **‘وَاللَّهُ الْمُسْتَعَانُ وَلَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ’**

Main Allah Ta'ala ke asma-e-husna aur sifaat-e-ulya¹ ke saath usse dua karta ho ke wo apne deen ki madad farmaae, apne kalme ko buland kare, aur tamaam musalmano ko Kitab-o-Sunnat ki taazeem-o-takreem aur un par amal karne aur unki qaayam-karda hudood ki paabandi karne ki taufeeq arzaa'n farmaae. Aur hamare faazil bhai Ash-Shaikh Hamood at-Tuwaijri **رحمته** ko unke us jihaad aur saee-e-mashkoor² (yaane Imam Mahdi ke zuhoor ko saabit karne waali kitab waghaira ki taaleef) par jazaa-e-khair ataa farmaae. Unke ajr ko dobaala kare. Hame'n, unhe'n aur hamare tamaam bhaiyo'n ke ilm-o-hidayat mein izaafa farmae.

Ash-Shaikh Abdullah bin Zaid Aale Mahmood **رحمته** ko rushd-o-hidayat aur rujoo ilal Haq ki taufeeq de. **①**

① • Shaikh Abdullah bin Zaid Aale Mahmood **رحمته** of Qatar kai saal hue wafaat paa chuke hain aur qabl-az-wafaat shayad wo rujoo kar chuke ho'n lekin unka rujoo hamari nazar se nahi guzra. Wallahu Aalam (Abu Adnan) •

Hame'n, unhe'n aur tamaam musalmano ko apne nafs ke shar aur aamaal ki buraaiyo'n se mehfooz rakhe. Wo uska maalik aur us par qudrat rakhne waala hai. **②** **‘وَصَلَّى اللَّهُ عَلَى نَبِيِّنَا مُحَمَّدٍ وَآلِهِ وَصَحْبِهِ أَجْمَعِينَ’**

Saabiq ar-Raees al-Aam li-Idaaraat al-Bahoos al-Ilmiya wal Ifta wad-Daawah wal Irshaad

(Mufti-e-Aazam Samaahat) Ash-Shaikh Abdul Aziz Abdullah bin Baaz **رحمته**

② • Taqreez saadir ba-maktoob Number 86/1/خ ba-taareekh 7/2/1402h daftar Shaikh Bin Baaz **رحمته**, Ar Riyaz, Saudi Arab. •

¹ T: (صِفَاتِ عَلَيَّا) Aala tareen sifate'n, aala tareen khoobiyaan [RSB]

² T: (سَعْيِ مَشْكُورِ) Natija-khez koshish, jaddo-jahad ki kamyabi, succsful effort [RKT]

Zuhoor-e-Imam Mahdi

Ghaibiyaat ya mustaqbil mein waaqe hone waale wo umoor jin ka ilm sirf Allah Ta'ala hi ko hai ya Nabi-e-Akram ﷺ se waarid-shuda sahih sanad waali ahadees-o-irshadaat se hi mumkin hai, unhi awwal-uz-zikr umoor mein se ek (1) 'qiyamat' bhi hai jiska ilm Allah Ta'ala ne kisi ko nahi diya balke apne liye khaas kar rakha hai.

Jaisa ke irshad-e-Ilaahi hai:

إِنَّ اللَّهَ عِنْدَهُ عِلْمُ السَّاعَةِ وَيُنَزِّلُ الْغَيْثَ وَيَعْلَمُ مَا فِي الْأَرْحَامِ وَمَا تَدْرِي نَفْسٌ مَّاذَا تَكْسِبُ غَدًا
وَمَا تَدْرِي نَفْسٌ بِأَيِّ أَرْضٍ تَمُوتُ إِنَّ اللَّهَ عَلِيمٌ خَبِيرٌ ﴿٣١﴾

Beshak qiyamat ka ilm Allah ke paas hai, wohi baarish utaarta hai aur jaanta hai ke rehmo'n¹ mein kya hai aur koi shakhs ye nahi jaanta ke wo kal kya karega aur naahi koi ye jaanta hai ke wo kis zameen (ilaaqa) mein faut hoga, beshak Allah bahut ziyaada ilm rakhne waala hai. (Surah Luqman: 34)

Albatta Allah Ta'ala apne bando'n mein se jise chaahta hai kisi baat ka ilm ataa kar deta hai. aur agar koi nabi kisi wuqoo-pazeer hone waale waaqia ke baare mein peshgoi kare jiski Nabi ﷺ ki taraf nisbat sahih sanad se saabit bhi ho to uske waaqe hone mein kisi qism ke shak-o-shuba ki koi gunjaaish baaqi nahi reh jaati. Jaisa ke Irshad hai:

عِلْمُ الْغَيْبِ فَلَا يُظْهِرُ عَلَى غَيْبِهِ أَحَدًا ﴿٢٦﴾ إِلَّا مَنِ ارْتَضَىٰ مِنْ رَسُولٍ

Wo ghaib jaanne waala hai aur apne ghaib par wo kisi ko mutalla² nahi karta siwaae iske ke wo kisi rasool ko mutalla kar de. (Surah al-Jinn: 26-27)

Aur Nabi-e-Akram ﷺ apni marzi se nahi balke deeni muamalaat mein sirf wahee ki raushni mein hi guftagu farmaya karte the. Jaisa ke Quran-e-Kareem shaahid hai:

وَمَا يَنْطِقُ عَنِ الْهَوَىٰ ﴿٣٠﴾ إِنْ هُوَ إِلَّا وَحْيٌ يُوحَىٰ ﴿٣١﴾

Aap apni khwaahish-o-marzi se nahi bolte, aap to sirf wahee ki gai baat hi karte hain. (Surah an-Najm: 3-4)

¹ T: Baccha daani [FL] uterus [RKT]

² T: Waaqif, khabardaar, aagaah [Urdu]

Alaamaat-e-Qiyamat

Baaz deegar umoor ki tarah hi Allah Ta'ala ne qiyamat ki baaz alaamaat-o-nishaniya'n bhi Nabi-e-Akram ﷺ ko bataai hain. Taake Aap ﷺ apni ummat ke afraad ko mutalla farmade'n. Aur alaamaat-e-qiyaamat ki do (2) qimse'n hain: ① Alaamaat-e-Sughra. ② Alaamaat-e-Kubra.

① Alaamaat-e-Sughra:

Qiyamat ki alaamaat-e-sughra (choti-choti nishaniyaa'n) wo hain jo roz-e-qiyamat se bahut arsa pehle roonuma ho jaaengi. Aur wo bi-zaatihi aam wuqoo-pazeer¹ hone waale umoor hi honge. Unki taadaad ba-kasrat hai jaise bataur-e-misaal Sahih Bukhari Shareef mein hai:

ان من اشراط الساعة ان يقل العمل ويكثر الجخل و يفشوا الزنا و يشرب الخمر و يقل الرجال و يكثر النساء حتى يكون لخمسين امرأة القيم الواحد.

Qiyamat ki nishaniyo'n mein se hi ye bhi hai ke ilm kam ho jaaega aur jahaalat badh jaaegi, zinakaari aam phail jaaegi, aur sharaab-noshi ka marz aam ho jaaega, mard kam ho jaaenge aur aurate'n badh jaaengi, hatta ke pachaas (50) aurato'n ki kafaalat-o-dekh-bhaal karne waala ek (1) mard hoga. (Bukhari: H5230, H6808; Sahih Muslim: H2671; Takhreej al-Musnad: H12209, H14047)

② Alaamaat-e-Kubra:

Qiyamat ki alaamaat-e-kubra (badi-badi nishaniya'n) wo hain jo roz-e-qiyamat ke bilkul qareeb roonuma honghi. Aur wo aise umoor honge jo binafsihi umooman wuqoo-pazeer hone waale nahi hain, aur un alaamaat-e-kubra ki taadaad dus (10) maarooof hai, jin ka zikr mutaaddid-o-mukhtalif ahadees mein alag-alag bhi aaya hai. Jabke Hazrat Huzaifa bin Usaid Ghifhari رضي الله عنه se marwi Sahih Muslim ki sirf ek (1) hi hadees mein fil-jumla bhi mazkoor hain. Chunache wo bayan karte hain:

¹ T: (وَقُوعٌ يَذِيرُ بُونَا) Zuhoor mein aana, waaqe hona, (waaqia) pesh aana, sarzad hona [RKT]

طلع النبي صلى الله عليه وسلم علينا و نحن نتذاكر ، فقال: ما تذكرون؟ قالوا نذكر الساعة قال: انها لن تقوم حتى ترون قبلها عشر آيات ، فذكر الدخان والدجال و الدابة و طلوع الشمس من مغربها و نزول عيسى ابن مريم و ياجوج و ماجوج و ثلاثة خسوف ! خسف بالمشرق و خسف بالمغرب و خسف بجزيرة العرب و اخر ذلك نار تخرج من اليمن تطرد الناس الى محشرهم.

Nabi-e-Akram ﷺ hamare paas tashreef laae jabke ham baaham guftagu kar rahe the. Aap ﷺ ne istifsaar¹ farmaya ke tum kis silsile mein guftagu kar rahe ho? Haazireen-e-majlis ne arz kiya: *“Ham qiyamat ka tazkira kar rahe hain”*. Aap ﷺ ne farmaya: *“Us waqt tak qiyamat nahi aaegi jab tak usse pehle tum ye dus (10) cheeze’n na dekh lo”*. Phir Aap ﷺ ne wo bayan kee’n: *“Dhooaa’n, dajjaal, jaanwar, sooraj ka maghrib se tuloo hona, Isa Ibne Maryam ﷺ ka nuzool, Yajooj-o-Majooj ka zuhoor, teen (3) graham, mashriq mein graham, maghrib mein graham, jazira-e-arab mein graham aur sabse aakhir mein yemen ki taraf se ek (1) aag numudaar hogi jo logon ko maidaan-e-mahshar ki taraf dhakel le jaaegi”*. (Muslim: H2901; Abu Dawood: V4 491; Tirmizi: V6 413; Ibne Majah: V2 1341; Mukhtasar Sunan Abu Dawood Ma Ma-aalim as-Sunan Imam Khattaabi: V6 171)

Imam Mahdi Ka Mukhtasar Taaruf

In dus (10) alaamaat ki tarah hi qiyamat ki badi-badi nishaniyo’n mein se hi ek (1) Imam Mahdi ka zuhoor bhi hai. Baaz ahle ilm ne zuhoor-e-Imam Mahdi ko alaamaat-e-kubra mein shumaar kiya hai, jabke aksariyat ki raae ye hai ke alaamaat-e-kubra se pehle unka zuhoor hoga, kyunke unka un nishaniyo’n ke wuqoo-pazeer hone se gehra taalluq-o-waasta hai. Imam Mahdi ek (1) nek-o-saaleh insaan honge, jin ke ahd mein Hazrat Isa ﷺ naazil honge, aur wo Bait ul Muqaddas mein unke paas aaenge. Aur dajjaal ko qatl karne mein Hazrat Isa ﷺ ki madad karenge. Wo Nabi-e-Akram ﷺ ki aal aur Hazrat Fatima az-Zahra ﷺ ki aulaad aur khusoosan Hazrat Hasan ﷺ ki nasal se honge. Aksar-o-sahih aur raaeh riwayaat-o-aqwaal ki roo se yehi baat sahih-tar hai. (Baaz riwayaat mein hai ke wo Hazrat Hussain ﷺ ki nasal se honge aur shia unhi riwayaat se istidlaal karte hain jabke wo riwayaat marjooha aur sahih-tar ahadees ke khilaaf hain)

¹ T: (اِسْتِفسار) Dariyaافت, pooch-gach, poochna, sawaal karna [RKT]

Allama Ibne Hajar Haithami رحمہ اللہ ne to ye bhi likha hai ke aksar ulama-e-Ahle Sunnat ka kehna hai ke Imam Mahdi waalid ki taraf se Hazrat Hasan رحمہ اللہ ki aulaad se honge. Aur waalida ki taraf se Hazrat Hussain رحمہ اللہ ki aulaad se. Yaane dadhyaal Hasani aur nanhyaal Hussaini honge. Wo Falasteen mein baab-e-lud ke paas dajjaal ko qatl karne mein Hazrat Isa عليه السلام ki madad karenge. (Al Qaul al-Mukhtasar Fee Alaamaat al-Mahdi al-Muntazar, Allama Ibne Hajar al-Haithami al-Makki P: 27 [Maktaba al-Quran al-Qaahira, Misr. Bi-tahqiq wa taaleeq Mustafa Aashoor])

Wo aakhir zamaana mein aaenge jabke ye duniya zulm-o-sitam aur jau-o-jafaa¹ se bhar chuki hogi. Use wo adl-o-insaaf aur aman-o-aashti² se bhar denge. Wo saat (7) saal ke qareeb hukumat karenge.

Imam Mahdi Ka Mazhab

Fikri jumood³ balke fikri faqr ne bade-bade gul khilaae hain. Ye fikri jumood aur hizbi taassub hi tha ke logon ne apne-apne imam-e-mujtahid ka muqaam-o-martaba badhane ke liye pehle uski fazilat mein aur hizb-e-mukhaalif ke imam ki mazammat mein ‘ahadees’ ghadee’n. Chunache Hanafi, shafai, jhagdo’n ke natije mein aisi riwayaat wujood mein aae’n jin mein ye maane daale gae, Masalan:

يكون في امتي رجل يقال له محمد بن ادریس ، أضرب على امتي من ابليس.

“Meri ummat mein ek (1) aadmi hoga jise log Muhammad bin Idrees kahenge (ye Imam Shafai رحمہ اللہ ka ism-e-giraami hai) wo meri ummat ke liye iblees (shaitaan) se bhi ziyaada zarar-rasaa’n⁴ hoga”.

ويكون في امتي رجل يقال له: ابو حنيفة هو سراج امتي.

“*Aur meri ummat mein hi ek (1) aadmi hoga jise Abu Hanifa رحمہ اللہ kahenge, wo meri ummat ka chiraagh hai*”.

In kalimaat ko khud ghadaa⁵ aur Nabi-e-Akram ﷺ ki taraf mansoob kar

¹ T: (جفا) Zulm, sitam, ziyaadati, naainsaafi [RKT] T: (جور) Zulm [RKT]

² T: (آشتی) Sulah, aman, salaamati, dosti [RKT]

³ T: (جُمُود) Sakhti, band zehniyat [RSB]

⁴ T: (ضرر رسان) Nuqsan pohonchaane waala, takleef dene waala, muzir [RKT]

⁵ T: (گھڑنا) Banaana, jhooti baat ya jhoota qissa banana, forge, invent or fabricate [RKT]

diya. Halaanke Imam Shawkaani رحمته الله ne ‘Al Fawaaid al-Majmooah Fil Ahadees al-Mauzuah’ (Man-ghadat Ahadees) mein likha hai ke ye mauzu-o-manghadat hai. Khateeb Baghdadi ne ise Hazrat Abu Huraira رضي الله عنه ke tareeq se riwayat kiya hai. Aur us mein sirf Hazrat Imam Abu Hanifa رحمته الله ke mutaalliq jo hissa hai, use hi bayan kiya aur likha ke ye alfaaz manghadat hain aur unko ghadne waala Muhammad bin Saeed Mairwazi Boorqi hai. Wo jab tak khorasaan mein raha, Imam Abu Hanifa رحمته الله se mutaalliq hissa bayan karta raha aur Iraq mein aaya to uske saath Imam Shafai رحمته الله waala hissa bhi jod liya. Allama Khateeb Baghdadi kehte hain ke: *“Ye aisa jhoot-o-bohtaan hai ke iske bultaan ki koi zaroorat hi nahi”*. (Al Fawaaid al-Majma’ Fil Ahadees al-Mauzuah Imam Shawkaani: P420 bi-tahqiq Allama Abdur Rahman bin Yahya al-Muallami al-Yamani [Matba as-Sunnah al Mahmadiya, Misr, Dar al-Ilm lil Mullayeen, Beirut])

Isi tarah ek (1) aur riwayat you’n ghadi jis mein hai:

عالم قریش يملأ الأرض علماً يعني الشافعي رحمه الله.

“Aalim-e-quraish yaane Imam Shafai رحمته الله zameen koi lm se bhar dega”.

Allama Sanaani رحمته الله se naql karte hue Imam Shawkaani رحمته الله ne likha hai ke ye mauzu-o-manghadat riwayat hai. Aur Allama Abdur Rahman al-Muallami رحمته الله ne haashiya par likha hai ke iska raawi Marwan bin Saalim mutafarrid¹ hai aur wo gaya-guzra aur riwayaat ghadne waala shakhs tha. (Al Fawaaid al-Majma’ wa haashiya P420)

Isi tarah apne-apne imam ka palla bhaar dikhane ke liye baaz kibaar aur buzurg ulama-e-ahnaaf ne to ye tak keh diya ke *“Hazrat Isa عليه السلام jab aasmaan se naazil honge to wo Imam Abu Hanifa رحمته الله ke qaul par fatwa diya karenge”*. (Durre Mukhtar Allama Haskafi: V2 P56-57; Ad-Daraasaat Shaikh Abdul Lateef Thathwi: V1 P239, 384, 754, 762 ba-hawaala haft roza Al-Etesaam, Lahore Jild 51 Shumara 22 Mazmoon Maulana Irshad ul Haq Asri Saahab رحمته الله)

Aur un buzurgo’n se bhi pehle yehi baat Allama Shamsuddin al-Qahistani رحمته الله ne Jaame ar-Rumooz mein aur Khwaja Muhammad al-Maaroof Khwaja Paarsa رحمته الله ne Al-Fusool as-Sitta mein bayan ki. Hazrat Mudaddid Alf Saani رحمته الله ne maktubaat mein aur phir unhi ke hawaale se

¹ T: Akela, tanha [FL]

baaz mutakhireen ahnaaf ne bhi use naql kiya hai. (Ba-hawaala saabiqa az Al-Etesaam)

Maulana Irshad ul Haq Asri Saahab رحمته اللہ علیہ haft-roza Al-Etesaam mein apne ek (1) mazmoon mein mazeed likhte hain: *“Intihaai hairat ki baat hai ke baaz ne to yahan tak keh diya ke Imam Saahab رحمته اللہ علیہ ki bani-banaai fiqa Hazrat Isa عليه السلام ko darya-e-jebo’n se milegi aur isi par wo amal karenge. Is silsile mei jo kahani banaai gai hai use naql karte hue qalam ko haya aati hai. Shayaqeen iski tafseel Tahtaawi (V1 P40-41 mein mulaahaza farmaae’n”.*

Yehi nahi, balke iske madde-muqaabil isi qism ka daawa shafaiyo’n ne bhi kiya ke Hazrat Isa عليه السلام ka ijtihaad Imam Shafai رحمته اللہ علیہ ke ijtihaad ke muwaafiq hoga. Halaanke uski tardeed Allama Ali Qaari رحمته اللہ علیہ, Shaikh Muhammad al-Barzanji ash-Shafai رحمته اللہ علیہ, Allama Tahtaawi رحمته اللہ علیہ, Allama Shaami رحمته اللہ علیہ aur Nawab Siddiq Hasan Khan رحمته اللہ علیہ waghairahum رحمته اللہ علیہ ne ki.

Allama Ali Qaari رحمته اللہ علیہ ne to “Al Mashrafb al-Wardee Fee Mazhab al-Mahdi” mustaqil risaala yoga isi ki tardeed mein likha hai. (Ba-hawaala saabiqa az Al-Etesaam)

Albatta ahnaaf mein se Allama Abul Hasanaat Abdul Hai Hanafi Lucknawi رحمته اللہ علیہ Firangi-mahli ek (1) mohaqqiq aalim the. Fikri-jumood¹ se aazaad the. Ijtihaad ke darwaze ko band nahi maante the. Lihaaza unho’n ne ba-kasrat masaail mein apne mazhab ke khilaaf faisle aur fatwe diye hain. Jin mein se kai masaail ka tazkira Maulana Asri Saahab رحمته اللہ علیہ, Allama Mausooof ke ‘fiqhi mauqif’ ke baare mein apne mazmoon mein kiya hai. Unhi masaail mein se ek (1) Hazrat Isa عليه السلام aur Imam Mahdi ke mazhab ke baare mein bhi hai. Chunche unho’n ne un dono ke maslak-o-mauqif ke baare mein apni kitaab ‘Al Fawaaid al-Bahiya Fee Taraajim al-Hanafiya’ mein likha hai:

ولا يزال هذا الانتظام الى ان يظهر المجتهد المطلق آخر آئمة الحق الامام المهتدى محمد بن عبد الله المهتدى و ينزل عيسى على نبينا و عليه الصلوة و السلام فيبطل في زمنهما الاتباع و التقليد و يظهر حكمهما بطريق الاخذ من الكتاب و السنة و الاستنباط من مشكوة النبوة على الراي السديد.

¹ T: (فكرى جُمُود) Apne maslak, maktab aur fikr ki andhi taqleed [RSB]

“Ye nizaam isi tarah rahega ta-aa’nke¹ mujtahid-e-mutlaq, aakhri imam-e-haq, Imam Muhammad bin Abdullah Madhi ؑ zaahir honge. Aur Hazrat Isa ؑ naazil honge. Unke zamaane mein taqleed baatil ho jaaegi. Aur wo apna faisla Kitab-o-Sunnat se aur mashaal-e-nubuwwat ki raushni mein istimbat² se karenge”. (Al Fawaaid al-Bahiya Fee Taraajim al-Hanafiya: P6 [Darul Kutub al-Islami, Cairo])

Maulana (Lucknawi ؑ) mazed farmate hain: *“Yehi raae mohaaqqiqeen ki ek (1) jamat ki hai. Haafiz Ibne Hajar ؑ, Allama Suyuti ؑ, Shaikh Muhammad al-Barzanji ؑ, Allama Ali Qaari ؑ, Shaikh Muhiuddin Ibne Arbi ؑ ne apni-apni kitabo’n mein iski wazaahat ki hai”.*

Magar iske bar-aks jo kaha gaya hai, uske mutaalliq farmate hain:

واما قول بعض المجهولين و المتعصبين ان عيسى والمهدى يقلدان الامام ابا حنيفة و لا يخالفانه في شئ من طريقه فهو من الاقوال السخيفة نص عليه ارباب الشريعة و الحقيقة بل هو رجم بالغيب بلا شك و لاريب

“Aur baaz majhool-o-mutaassib³ qism ke logon ne jo kaha hai ke Hazrat Isa-o-Mahdi ؑ Imam Abu Hanifa ؑ ki taqled karenge. Aur Imam Saahab ؑ ke kisi faisle ki mukhalifat nahi karenge. To ye kam-aqli ki baate’n hain. Arbaab-e-shariyat-o-haqiqat ne iski wazaahat kardi hai. Balke ye bila-shak-o-bila-raeb⁴ andhere mein teer chalaane ke mutaraadif hai”. (Eezan⁵)

Allama Lucknawi ki tehreer naql karne aur uska tarjuma likhne ke baad Maulana Asri ؑ likhte hain. Aur haqiqat bhi yehi hai ke: *“Hamari to ye jurat nahi ke Allama al-Haskafi ؑ, Khwaja Paarsa ؑ, aur Shaikh Thathwi ؑ waghairahum ne khush-aqeedgi mein jo Hazrat Isa ؑ ko Imam Saahab ؑ ka muqallid qaraar de diya hai, unhe’n majhuleen, mutaassibeen, as-sakhifeen⁶ ki raae qaraar de’n. Ye bado’n ka maamla*

¹ T: (تا آنکه) Yahaa’n tak ke, is darja [RKT]

² T: (اِسْتِبْطَا) Muqarrar usool ke tahat Quran-o-Hadees se masaael-e-sharaiya furooiya ka hukm nikaalne ka amal, kisi sharai masle mein ijtehad [RKT]

³ T: (مُتَّعَصِب) Taassub baratne waala [RKT]

⁴ T: (بِلَا رَيْب) Beshak, baghair kisi shak ke [RSB]

⁵ T: (اَيْضًا) Hasb-e-baala ya saabiq, bilkul wohi hai jo oopar likha gaya [RKT]

⁶ T: (السَّخِيفِينَ) Bewaqaof ahmaq log [RSB]

hai. Allama Lucknawi ؒ apne ilm-o-fazal ki bina par ye keh sakte the, lekin ham kya, hamari bisaat kya?” (Ba-hawaala Al Etesaam ❶, eezan)

❶ • Kitab press mein jaane ke liye taiyyaar thi ke Maulana Asri ؒ ke mazmoon ki qist duwam par mushtamil ye parcha “Al Etesaam” mil gaya to mazmoon ki ifaadiyat ke pesh-e-nazar maulana ke shukriya ke saath iske mutaalliq hissa ko shaamil-e-kitaab kar diya hai. فَحْرَاهُ اللَّهُ خَيْرًا Jabke asal kitab ka mutaalliq muqaam bhi hamare saamne hai. •

Imam Mahdi Ke Baare Mein Ahle Sunnat Ka Aqida

Imam Mahdi ke baare mein Ahle Sunnat ka aqida ye hai ke Nabi-e-Akram ؐ ke ahle baet-e-kiraam ؑ ki nasal se ek (1) nek shakhs aakhir zamaana mein zaahir hoga, jo logon ko gumraahi se hataa kar haq ki taraf hidayat karega.

Albatta ye aqida deen ke ahem bunyaadi usoolo’n mein se nahi, balke furui umoor mein se shumaar hota hai. Haa’n Allama Safaarini ؒ ne aqida ki mauzu par apni kitab ‘Lawaami al-Anwaar al-Bahiyya’ mein likha hai ke “*Imam Mahdi ke zuhoor-o-aamad par imaan rakhna Ahle Sunnat wal Jamaat ke jumla aqaaid mein se ek (1) hai*”. (V2 P70)

Aur aage jaakar ek (1) jagah likhte hain ke: “*Imam Mahdi ke baare mein aqwaal ba-kasrat hain, hatta ke baaz ahle ilm ne kaha hai ke Hazrat Isa ؑ hi Mahdi hain, jabke ahle haq ke nazdeek sahih-tar baat ye hai ke Imam Mahdi Hazrat Isa ؑ ke alaawa ek-dosre shakhs honge, aur unka zuhoor Hazrat Isa ؑ ke nuzool se qabl hoga, aur unke zuhoor ke baare mein itni riwayaat hain ke wo hadd-e-tawaatur ko pohonch chuki hain aur ye amr ulama-e-ummat ke maabaen itna maaroof ho chuka hai ke zuhoor-e-Imam Mahdi par imaan laane ko islami aqaaid mein se shumaar kiya gaya hai. Aur phir unho’n ne mutaaddid Sahaba Kiraam ؑ se marwi ahadees-o-aasaar zikr kiye hain aur kaha hai ke un sab ka majmooi mafaad ‘ilm-e-qatai’ ka husool hai. Lihaaza Imam Mahdi ke zuhoor par imaan rkahna wajaib hai, jaisa ke ahle ilm ke nazdeek ye baat tae hai ke ye aqaaid Ahle Sunnat wal Jamaat ki mutaalliq kitabo’n mein mudawwan hain*”. (Lawaami al-Anwaar al-Bahiyya: V2 P84; Neez dekhiye maqaala Dr. Abdul Mohsin Hamd al-Abbaad ؒ Majalla Al

Imam Mahdi Ke Baare Mein Waarida Ahadees Ki 'Istinaadi Haisiyat' Ek (1) Ijmaali Bayaan

Imam Mahdi ke baare mein ba-kasrat ahadees waarid hui hain agarche un mein se ziyaadatar zaeef-o-ghareeb hain, lekin baaz hasan darja ki hain, jabke un meins-e-kuch to sanad ke etebaar se sahih ya kam-az-kam sahih-li-ghaerihi hain. Chunache Imam Shawkaani رحمته الله ki kitab 'At Tauzeeh Fee Tawaatur Ma Jaa-a Fil Muntazir Wad-Dajjal wal Maseeh' se naql karte hue waala-jaah¹ Nawab Siddiq Hasan Khan رحمته الله waali-e-riyasat Bhopal ne apni kitab 'Al Izaa-ah Limaa Kaana wa maa Yakoon Baen Yada'i as-Saa-ah' mein naql kiya hai ke unho'n ne farmaya:

"Imam Mahdi ke baare mein jin ahadees tak rasaai ho saki hai, un mein se pachaas (50) ahadees hamare ilm mein aai hain. Un pachaas (50) mein sahib hi hain aur hasan bhi, aur kuch aisi zaeef bhi hain jin ka zof bhi doosri sahih ahadees ke saath mil kar zaayal ho jaata hai. Lihaaza Imam Mahdi ke baare mein ahadees majmooi taur par bila-shak-o-shubha tawaatur ke darja ko pohonchi hui hain. Balke usool-e-hadees ki kitaabo'n mein mazkoor, tamaam istilahaat ki roo se un ahadees se kam darja waali ahadees ko bhi mutawaatir qaraar diya jaata hai, to ye Imam Mahdi se mutaalliqa ahadees bil-oola mutawaatir qaraar paa'e'n. Jabke Imam Mahdi ke baare mein saraahat karne waale aasaar-e-Sahaba رضي الله عنهم bhi ba-kasrat hain aur wo hain bhi marfoo ahadees ke hukm mein kyoumke ye masla aise ghaibi umoor mein se hai ke jin mein kisi ke zaati ijtihaad-o-raae ko koi dakhal nahi ho sakta". (P113 [Darul Kutub al-Ilmiya Beirut Edition; At-Tauzeeh Fee Tawaatur Maa Jaa-a Fil Mahdi al-Muntazar wad-Dajjal wal Maseeh lish Shawkaani])

Jaisa ke hukman marfoo hadees ki tafseel Haafiz Ibne Hajar Asqalani رحمته الله ne apni kitab 'Nuzha an-Nazr Sharah Nukhba al-Fikr' mein zikr ki hai. (P53 [Maktaba al-Khafaqeen edition])

¹ T: (والا جاه) Buland martabe waala, aali rutba, aala khandaan, exalted [RKT]

Darja-e-Tawaatur Ko Pohonchi Hui Hadees-e-Mutawaatir

Saabiqa sutoor mein ‘Hadd-e-tawaatur’ aur ‘Mutawaatir hadees’ ke alfaaz guzre hain aur aainda bhi ye baar-baar aaenge. Lihaaza aage nikalne se pehle yahan in alfaaz ke maane zehen-nasheen kar le’n.

Chunache Allama Ibne Hazam رحمه الله aur ulama ki ek (1) jamat ke nazdeek agar kisi hadees ko riwayat karne waale Sahaba Kiraam رحمه الله ki taadaad paanch (5) ho to wo hadees mutawaatir hoti hai. (Aqida Ahl al-Islam Fee Nuzool Isa lish-Shaikh Abdullah al-Ghamaari: P8)

Isi tarah hi Shaikh Hasan bin Ali al-Barbahaari al-Hambali رحمه الله (d 329h) ne aqida ke mauzu par apni kitab mein likha hai. Aur unki Al-Mashaar Ilaih kitab ‘Tabaqaat al-Hanaabala Ibne Abi Yaala Hambali’ mein Al-Barbahaari رحمه الله ke tarjuma-o-taaruf ke zimn mein naql ki gai hai. (Bahawaala Muqaddama Iqd ad-Durar Fee Akhbaar al-Muntazar: P12 [Maktaba al-Manaar, Az-Zarqa, Jordan])

Jabke mustalahaat-e-hadees ke mauzu ki maarroof kitab ‘Muqaddama Ibne Salaah’ mein likha hai ke: *“Mutawaatir hadees wo hadees hai jise riwayat karne waale itne log hon ke jin ke saadiq-o-aadil hone ki wajah se us khabar ke baare mein biz-zaroor ilm ho jaae aur sanad mein un logon ki taadaad har zamana mein utni hi rahe”*. (Muqaddama Ibne Salaah: P135 [Farooqi Kutub Khan, Multan])

Aur Sharah Nukhba al-Fikr mein Haafiz Ibne Hajar Asqalani رحمه الله ne ye bhi likha hai ke: *“Raawiyo’n ki taadaad itni ho ke unka jhoot par yakja ho jaana muhaal ho aur unki taadaad ka taayyun koi maane nahi rakhta”*. (Sharh Nukhba al-Fikr li Haafiz Ibne Hajar ma’ Tafhimaat Maulana Fazl-ur-Rahman Kaleem Kashmiri: P29; Am-aan an-Nazr li-Qaazi Muhammad Akram as-Sandi: P15-16 [Shah Waliullah Academy])

Jabke baaz ahle ilm ne har darja mein raawiyo’n ki taadaad kam-az-kam chaar (4) zikr ki hai aur unki daleel shahaadat-e-zina ka nisaab hai. Baaz ne paanch (5) kaha hai aur unki daleel shahaadt-e-liaan¹ hai. Baaz

¹ T: (لعان) Ek-dosre par laanat karna, Istilaah-e-Fiqa mein, shauhar ka apni biwi par zina ki tohmat lagaana aur phir qaazi ke saamne apne sacche hone ki 4 martaba qasam khana aur 5th martaba kehna ke agar main jhoot bolo’n to mujh par khuda ki laanat ho, is tarah aurat ka qasam khana, iske baad nikah toot jaata hai [FL]

ne saat (7) kaha hai kyouнке us adad mein teen (3), nisaab-e-shahaadat (yaane chaar (4), do (2), ek (1)) yakja ho jaate hain. Dus (10) kehne waale kehte hain ke jama kasrat ka itlaaq kam-az-kam dus (10) par hota hai.

Baaz ne Bani Israel ke naqeebo’n par qiyaas karte hue baara (12) kaha hai. Baaz ne kaha hai ke Nabi-e-Akram ﷺ ko chalees (40) Sahabi رضی اللہ عنہم kaafi the. Lihaaza taadaad chalees honi chaahiye. Aur baaz ahle ilm kehte hain ke Hazrat Musa ﷺ ne sattar (70) aadmiyo’n ka intikhaab kiya tha. Lihaaza mutawaatir hadees ke liye sattar (70) asanaeed ka hona zaroori hai.

In sab aqwaal ko zikr karke Haafiz Ibne Hajar رحمه الله farmate hain ke: *“Jamhoor ahle ilm ke nazdeek kasrat-e-asanaeed shart hai kisi khaas adad ka taayyun sahih nahi”*. (Sharh Nukhba al-Fikr Ma’ Tafhimaat: P37-33; Am-aan an-Nazr: P15-16)

Tawaatur-e-Lafzi-o-Maanawi

Allama Muhammad bin Ismail as-Sanaani al-maarroof bil Ameer al-Yamani رحمه الله ‘As-Sabal al-Mutarra Alaa Qasab as-Sukkar’ mein likhte hain: *“Agar mazmoon ke bayan karne mein raawiyo’n ke alfaaz bhi ek (1) jaise ho’n to use ‘tawaatur-e-lafzi’ kaha jaata hai. Aur agar mahez mazmoon ek (1) sa ho, magar alfaaz mukhtalif ho’n to mahez maanawi qadr-e-mushtarik ki wajah se use ‘tawaatur-e-maanawi’ shumaar kiya jaata hai”*. (P25 [Darussalam Riyadh, Tahqiq-o-takhreej-o-taaleeq Maulana Muhammad Rafeeq Asri رحمه الله Multan (Jalalpur Peerwaala)])

Tawaatur-e-Lafzi-o-Maanawi Ki Baaz Misaale’n:

Mutawaatir ahadees to ba-kasrat hain hatta ke baaz ahle ilm ne is mauzu par kitaabe’n likhi hain. Jin meni mutawaatir ahadees jama ki hain. Yahan ham sirf chand misaale’n zikr kar rahe hain, jaise ke:

① مَنْ كَذَبَ عَلَى مُتَعَمِّدًا فَلْيَتَبَوَّأْ مَقْعَدَهُ مِنَ النَّارِ.

“Jis ne jaan-boojh kar meri taraf jhoot mansoob kiya wo apna thikana jahannam bana le”.

Allama Ibne Salah رحمہ اللہ is hadees ko naql karke likhte hain ke: *“Ise sirf sahihain mein hi Sahaba Kiraam رحمہم اللہ ki ek (1) jamat ne riwayat kiya hai. Aur Imam Bazaar ki musnad se naql kiya hai ke ise chalees (40) Sahaba رحمہم اللہ ne riwayat kiya hai. Aur baaz huffaaz-e-hadees ne baasat (62) Sahaba رحمہم اللہ kaha hai. Jin mein Ashra-e-Mubasshara رحمہم اللہ bhi shaamil hain aur kaha hai ke doosri kisi hadees ko bayan karne mein Ashra-e-Mubasshara رحمہم اللہ ekatthe nahi hue aur naahi koi aisi hadees hai jise saath (60) se ziyaada Sahaba ne riwayat kiya ho siwaae iske”*.

Aur is par izaafar karte hue Allama Ibne Salaah ne likha hai ke: *“Baaz mohaddiseen ne to is adad-e-mazkoora se ziyaada turq bhi jama kiye hain”*. (Muqaddama Ibne Salaah: P136-137; Am-aan an-Nazr: P24)

Aur Allama Sanaani رحمہ اللہ ne baaz mohaddiseen se naql kiya hai ke: *“Ise ek-sau (100) Sahaba Kiraam رحمہم اللہ ne, aur ek-doosre mohaddis ke baqaul do-sau (200) Sahaba Kiraam رحمہم اللہ ne riwayat kiya hai”*. (As-Sabal al Mutarra: P26 (Sharh Qasb as-Sukkar))

② تقتلك يا عمار الفئة الباغية.

“Aye Ammaar رحمہ اللہ! Tumhe’n ek (1) baaghi jamat Shaheed karegi”.

Ameer Sanaani رحمہ اللہ ne kaha hai ke: *“Allama Zahbi رحمہ اللہ ne ise bhi ‘Siyar Alaam an-Nubala’ mein Hazrat Ammaar رحمہ اللہ ke tarjuma mein ‘mutawaatir’ qaraar diya hai”*. (As-Sabal al Mutarra: P26 (Sharh Qasb as-Sukkar))

Imam Suyuti رحمہ اللہ ne Sharh at-Taqreeb mein kaha hai ke ye ahadees bhi mutawaatir hain

③ Hadees-e-Hauz: Ise pachaas (50) se ziyaada Sahaba Kiraam رحمہم اللہ ne riwayat kiya hai.

④ Mauzo’n par masah kar pataa dene waali hadees: Ise sattar (70) Sahaba Kiraam رحمہم اللہ ne riwayat kiya hai aur un mein Ashra-e-Mubasshara رحمہم اللہ bhi shaami hain.

⑤ Namaz mein raful yadain karne ka pataa dene waali hadees: Ise taqriban pachaas (50) Sahaba Kiraam رحمہم اللہ ne riwayat kiya hai, jin mein hi Ashra-e-Mubasshara رحمہم اللہ bhi hain.

⑥ Quran-e-Kareem ke saat (7) harfo'n (qira-aat) par naazil hone ka pata dene waali hadees: Ise taqriban sataaees (27) Sahaba Kiraam رضي الله عنهم ne riwayat kiya hai.

⑦ Hadees: *"Jis ne Allah ke liye masjid banai, Allah uske liye jannat mein ghar banaaega"*. Ise taqriban bees (20) Sahaba Kiraam رضي الله عنهم ne riwayat kiya hai.

Isi tarah unho'n ne chand aur ahadees ko bhi mutawaatir ki misaalo'n ki tarz par zikr kiya hai. Masalan:

⑧ Hadees *"Har nasha-aawar cheez haraam hai"*.

⑨ Hadees *"Islam ka aaghaaz ghurbaat se hua"*.

⑩ Munkar nakeer ke qabr mein sawaal karne ka pata dene waali hadees.

⑪ Hadees *"Jo jiske liye paida kiya gaya hai, wo uske liye aasaan hota hai"*.

⑫ Hadees *"Jo shaksh raato'n ke andhero'n mein chal kar masjid jaata hai, use qiyamat ke din kaamil noor ke husool ki basharat de de'n"*.

Neez wo farmate hain ke: *"Ham ne mutawaatir ahadees ke mauzu par mushtamil ek (1) kitaab bhi likhi hai, jiska naam 'Al Azhar al-Mutanaatirah Fil Akhbaar al-Mutawaatira' hai"*.

Aur phir uska khulaasa '*Qutb al-Azhaar*' mein bayan kar diya hai. (Am-aan an-Nazr Sharh Nukhba al-Fikr: P25; As-Sabal al-Mutarra: P28 a'n as-Syed Muhammad fee at-Tanqeeh)

Aage chal kar likhte hain ke un mein se baaz ahadees to mutawaatir-e-lafzi hain, jaisa ke baaz misaale'n guzri hain.

⑬ Baaz "tawatur-e-maanawi" ke darja waali hain. Jaise hadees '*Raful Yadain Baraa-e Dua*' hai. (Al Izaa-ah Allama Nawab Siddiq Hasan Khan رحمته الله P112, 145, 146 [Beirut Edition]; Aqida Ahlus Sunnah wal Asr li-Abbaad: P174)

Allama Sanaani رحمته الله ne '*As-Sabal al-Mutarra*' mein likha hai ke: *"Imam Sakhawi رحمته الله ne apne ustaaz-e-giraami ke hawaale se zikr kiya hai ke*

(baaz mazkoora-baala ahadees ke alaawa) ye ahadees bhi mutawaatir hain:”

⑭ Hadees-e-sahfaa-at

⑮ Hadees “Aimma, quraish se honge”.

⑯ Khajoor ke taney ke rone ka pata dene waali hadees

⑰ Oonto’n ke baado’n mein namaz ke na padhne ka pata dene waali hadees.

⑱ Hazrat Saad ؓ ki wafaat par arsh ka hilne ka pata dene waali hadees.

⑲ Chaand ke do (2) tukde hone (shaq-e-qamar) ka pata dene waali hadees.

Aur Haakim-o-Abu Saeed ؓ se naql kiya hai ke ye ahadees bhi hadd-e-tawaatur ko pohonchi hui hain:

⑳ Hadees-e-mawalaat

㉑ Hadees “Ghadeer-e-Khum”, is hadees ko Sahaba Kiraam ؓ ki ek (1) jamat ne riwayat kiya hai.

Imam Ibne Jarir ؓ ne “Ghadeer-e-Khum” waali hadees ke pachatta (75) turq zikr kiye hain aur us par mustaqil ek (1) kitaab ‘Kitaab al-Wilaaya’ likhi hai. Allama Zahbi ؓ ne bhi is hadees ke turq par mushtamil ek (1) juz taaleef kiya hai, aur use mutawaatir qaraar diya hai.

Abul Abbas Ibne Mandah ؓ ne is hadees ko ek-sau-pachaas (150) turq se zikr kiya hai aur un par mustaqil ek (1) kitaab likhi hai. (As-Sabal al-Mutarra: P26-28)

Al-gharz mutawaatir ahadees ba-kasrat hain, jaisa ke Imam Suyuti ؓ ki kitaab ‘Al-Azhar al-Mutanathira fil Akhbar al-Mutawatira’ se pata chalta hai, jis mein sirf mutawaatir ahadees ko hi jama kiya gaya hai. Unhi ki tarah Allama Muhammad bin Jaafar al-Kattaani ؓ ki bhi ek (1) kitab hai. ‘Nazm al-Mutanaasir Min al-Hadees al-Mutawaatir’, us mein

bhi mutawaatir ahadees hi hain. Balke Allama Suyuti رحمہ اللہ ki jama-karda ahadees par izaafa bhi kiya gaya hai. (Ba-hawaala Tahqiq-o-Taaleeq Am-aan an-Nazr: P25 Abu Saeed Qasmi)

Ahadees-e-Mahdi Ke Silsile Mein Tawaatur-e-Lafzi-o-Maanawi Zikr Karne Waale Chand Aimmah-o-Ulama

Imam Mahdi ke baare mein waarida ahadees hadd-e-tawaatur-e-lafzawi-o-maanawi tak pohonchi hui hain aur jis masla ki daleel banne waali ahadees hadd-e-tawaatur tak pohonch jaa'e uska inkaar hargiz jaaiz nahi, jaisa ke un ahadees ki istinaadi haisiyat ka taqaaza hai. Aur iski kuch tafseel zikr ki gai hai.

Ab ham yahan un aimmah-o-ulama-e-kiraam ka tazkira kar rahe hain jinho'n ne Imam Mahdi ke zuhoor ka pata dene waali ahadees ko mutawaatir qaraar diya hai.

① Imam Abul Hasan Muhammad bin al-Hussain Aabri رحمہ اللہ

Imam Abul Hasan Muhammad bin al-Hussain Aabri Sajistani رحمہ اللہ (d 363h) ne likha hai: *"Imam Mahdi ke baare mein Nabi-e-Akram ﷺ se marwi ahadees hadd-e-tawaatur ko pohonchi hui hain ke wo abhle baet se honge, saat (7) saal hukumat karenge, zameen ko adl-o-insaaf se bhar denge, Hazrat Isa عليه السلام naazil honge aur dajjal ko qatl karne mein wo unki madad karenge, Imam Mahdi is ummat ki jamat karaaenge aur Hazrat Isa عليه السلام unke peeche namaz adaa karenge"*.

② Shaikh Muhammad al-Bazranji رحمہ اللہ

Isi qism ke khaylaat ka izhaar Shaikh Muhammad al-Bazraji al-Madani رحمہ اللہ (d 1104h) ne apni kitab 'Al-Ashaa-at li-Ashraat as-Saa-ah' mein kiya hai aur kaha hai ke: *"Wo Nabi-e-Akram ﷺ ki lakht-e-jigar Hazrat Fatima az-Zahra عليها السلام ki aulaad mein se honge, aur is baat se inkaar ki koi wajah hi nahi, aur us kitaab ke aakhir mein is mauzu se mutaalliq ahadees ko unho'n ne bhi tawaatur-e-maanawi ke darja ko pohonchi hui qaraar diya hai"*. (Ba-hawaala Al-Manaar al-Muneef li Allama Ibne Qaiyyim: P141-142; Fath-ul-Baari: V6 P493-494; Tehzeeb-ut-Tehzeeb li Ibne Hajar (Tarjuma Muhammad bin Khalid al-Jundi; At-Tazkira Fee Ahwaal al-Moota wa Umoor al-Aakhirat li Imam Qurtubi;

Tehzeeb al-Kamaal lil Mizzi; Al-Urf al Wardi Fee Akhbaar al-Mahdi li Imam Suyuti; Fawaaid al Fikr Mar-ee li Ibne Yusuf Karmi; Al Azaa-ah li Allama Nawab Siddiq Hasan Khan: P147; Al-Haawi lil Fataawa li Imam Suyuti: V2 P85-86; Aqida Ahuls Sunnah wal Asr li Daktoor Abbaad P171-172; Al Ihtijaaj bil Asr lit Tuwaijiri: P43; Fath al-Mughees lis Sakhaawi: V3 P41; As-Sawaaiq al Muharriqah li Ibne Hajar al Haithami: P99; Risaalah al-Mahdi li Mulla Ali Qaari: P25)

③ Allama Safaarini رحمۃ اللہ علیہ:

Ahadees-e-Mahdi ko mutawaatir qaraar dene se taalluq rakhne waale Imam Allama Safaarini رحمۃ اللہ علیہ (d 1188h) ka qaul *“Ahle Sunnat Ka Aqida”* ke zer-e-unwaan guzra hai, lihaaza uske iaada¹ ki yahan zaroorat nahi. (Al Ishaa-ah li-Ashraat as-Saa-ah lil Barzanji: P87, 113, 189; Aqida Ahlus Sunnah lil Abbaad: P172-173)

④ Imam Shawkaani رحمۃ اللہ علیہ

Imam Shawkaani رحمۃ اللہ علیہ (d 1250h) ka qaul Allama Nawab Siddiq Hasan Khan رحمۃ اللہ علیہ ne ‘Al Izaa-ah’ mein aur Shaikh Abdullah al-Ghammaari رحمۃ اللہ علیہ ne ‘Aqida Ahl al-Islam Fee Nuzool Isa عليه السلام’ mein, Allama Anwar Shah Kashmiri ki kitab ‘At-Tasreeh’ se naql kiya hai. Jis mein unho’n ne zuhoor-e-Imam Mahdi, khurooj-e-dajjaal, aur nuzool-e-Hazrat Isa عليه السلام ki ahadees ko mutawaatir qaraar diya hai. (At-Tauzeeh Fee Tawaatur Maa Jaa-a Fil Mahdi al-Muntazar wad Dajjal wal Maseeh lish Shawkaani; Al-Azaa-ah Limaa Kaana Wamaa Yakoon Bain Yada’i as-Saa-ah li Allama Nawab Siddiq Hasan Khan: P113, 160 [Darul Kutub al-Ilmiya, Beirut Edition]; At-Tasreeh li Allama Kashmiri: P84 (bi-tehqi Abu Ghuddah, Abdul Fattah [Maktaba al-Matbuaat al-Islamiya, Halb, Syria Edition]; Aqida Ahl al-Islam lil Ghammaari; Aqida Ahlus Sunnah wal Asr lil Abbaad: P173-174)

Imam Shawkaani رحمۃ اللہ علیہ ki taraf mansoob ye qaul unki kitaab ‘At-Tauzeeh Fee at-Tawaatur Ma Jaa-a Fil Mahdi al-Muntazar wad-Dajjal wal Maseeh’ se liya gaya hai.

⑤ Allama Nawab Siddiq Hasan Khan رحمۃ اللہ علیہ

Khud Allama Nawab Siddiq Hasan Khan رحمۃ اللہ علیہ (d 1307h) ne apni kitab ‘Al Izaa-ah’ ke P112 par likha hai ke: *“Zuhoor-e-Imam Mahdi ke baare mein waarida ahadees itni ziyaada hain ke wo hadd-e-tawaatur ko pohonch chuki hain aur unki takhreej ashaab-e-sunan-o-muaajim² aur ashaab-e-masaneed ne ki hai”*. (Al-Azaa-ah li Allama Nawab Siddiq Hasan Khan:

¹ T: (إعاده) Dohraana, dobara kara [RKT]

² T (مُعْجَم) Mojam ki jama, lughat [RKT]

Aur aage P145 par likha hai: *“Bila-shubha Imam Mahdi ka zuhoor kisi maah-o-saal ke taayyun ke baghair aakhir zamana mein hoga, kyoune is mauzoo ki ahadees mutawaatir hain. Aur is baat par jamhoor ulama-e-ummat ka ittifaaq-o-ijma hai. Aur jin chand ek (1) ulama ne ikhtilaaf kiya hai wo kisi ginti mein aane waale nahi (yaane itni kasrat ke muqaable mein unki koi haisiyat nahi hai) aur isi baat ko agle safhe 146 par mazed taakeed ke saath zikr kiya hai”*. (Eezan)

⑥ Allama Muhammad bin Jaafar al-Kattaani رحمہ اللہ

Allama Muhammad bin Jaafar al-Kattaani رحمہ اللہ (d 1345h) ne apni kitab ‘Nazm al Mutanaasir Minal Hadees al-Mutawaatir’ mein likha hai: *“Allama Ibne Kahldeen رحمہ اللہ ne apne muqaddama-e-taareekh mein zuhoor-e-Imam Mahdi ka pata dene waali ahadees ke turq jama kiye to unke jama-karda turq mein se koi bhi riwayat kalaam se khaali na thi. Lekin deegar ahle ilm mohaddiseen-e-kiraam رحمہم اللہ ne unka you’n radd kiya hai ke zuhoor-e-Imam Mahdi se mutalliqa ahadees to itni ba-kasrat hain ke wo hadd-e-tawaatur ko pohonchi hui hain, jinhe’n riwayat karne waale Imam Ahmad bin Hambal رحمہ اللہ, Abu Dawood رحمہ اللہ, Tirmizi رحمہ اللہ, Ibne Majah رحمہ اللہ, Haakim رحمہ اللہ, Tabrani رحمہ اللہ, Abu Yaala Mosuli رحمہ اللہ, aur Bazaar رحمہ اللہ jaise kitaab mohaddiseen-e-kiraam hain. Aur unho’n ne apni Sunan-o-Ma-aajim aur Masaneed mein in ahadees ko Sahaba Kiraam رضی اللہ عنہم ki ek (1) jamat se baa-sanad bayan kiya hai. Lihaaza unka inkaar hargiz jaaiz nahi kyoune shawaahid-o-mutaaba-aat¹ se mil kar ahadees quwwat ikhtiyaar kar jaati hain”*.

Imam Mahdi waali ahadees mein se baaz sahih aur baaz hasan darja ki hain, ye alag baat hai ke baaz zaeef sanad waali bhi hain. ilkh (Nazm al-Mutanaasir Minal Hadees al-Mutawaatir lil Kattaani: P145-147; Aqida Ahus Sunnah wal Asr lil Abbaad: P174-175)

⑦ Imam Sakhaawi رحمہ اللہ

Imam Sakhaawi رحمہ اللہ ne Fath al-Mughees mein zikr kiya hai ke: *“Zuhoor-e-Imam Mahdi se mutaalliqa ahadees hadd-e-tawaatur ko pohonchi*

¹ T: (مُتَابَعَت) Paerawi, ittiba, taabedaari, farmabardaari [RKT]

hui hain aur unho'n ne ye qaul Abul Hasan Aabri ؒ se naql kiya hai".
(Nazm al-Mutanaasir: P144)

⑧ Allama Abul Aala Idrees

Allama Abul Aala Idrees bin Muhammad bin Idrees al-Hussaini al-Iraqi ؒ ne Imam Mahdi ke baare mein apni kitab mein unse mutalliq ahadees ko mutawaatir qaraar diya hai.

⑨ Shaikh Jasoos (جسوس) ؒ

Shaikh Jasoos ؒ ne Sharah ar-Risaala mein likha hai ke: *"Imam Mahdi ke baare mein waarida ahadees Imam Sakhaawi ؒ ke baqaul hadd-e-tawaatur ko pohonchi hui hain"*.

⑩ Allama Ibne Hajar Haithami Makki ؒ

Imam Ibne Hajar Haithami Makki ؒ ne kaha hai ke: *"Zuhoor-e-Imam Mahdi ka pata dene waali ahadees ba-kasrat aur mutawaatir hain"*. (As Sawaa'iq al Muharraqa lil Haithami al-Makki: V6 P211)

⑪ Samaahat ash-Shaikh Ibne baaz ؒ

Samaahat ash-Shaikh Allama Abdul Aziz bin Abdullah bin baaz ؒ (saabiq Mufti-e-Aazam Saudi Arab) ne bhi Daktoor Abdul Mohsin al Abbaad ke muhaazara-o-lecture¹ par apni taaleeq-o-tabsara mein aur isi tarah roznaama 'Al Madinah' mein apne ek (1) maqaala mein ahadees-e-Mahdi ko tawaatur-e-maanawi ki hudood ko pohonchi hui qaraar diya hai. (Aqida Ahus Sunnah wal Asr lil Abbaad: P157-161, ba-hawaala (Hayaat) Ali ar-Rida, Daktoor Muhammad Ali al-Baar: P63 [Daar al-Manaahil, Beirut edition])

¹ T: (مُحَاضَرَة) Kisi ke muqaable mein pesh hona [RKT] intellectual competition [RSB]

Ahadees-e-Mahdi Ko Hasan-o-Sahih Qaraar Dene Waale Baaz Aimma-o-Ulama

1. Imam Sufyan Sauri رحمہ اللہ (d 161h).
2. Imam Abu Dawood رحمہ اللہ (d 1275h) Saahib-e-Sunan.
3. Imam Tirmizi رحمہ اللہ (d 279h) Saahib-e-Sunan wa Jaame.
4. Imam Uqaili رحمہ اللہ (d 323h) Saahib az-Zuafaa.
5. Imam Hasan bin Ali al-Barbahaari رحمہ اللہ (d 329h) Saahib-e-Sharh-as Sunnah.
6. Imam Abul Hasan Ahmad al-Munaawi رحمہ اللہ (d 336h).
7. Imam Ibne Hibban رحمہ اللہ (d 354h) Saahib-e-Sahih.
8. Haafiz Abul Hasan al-Aabri رحمہ اللہ (d 363h) Saahib Manaaghib ash-Shafai رحمہ اللہ.
9. Imam Khattaabi رحمہ اللہ (d 388h) Saahib Ma-aalim as-Sunan.
10. Imam Bayhaqi رحمہ اللہ (d 458h) Saahib Sunan Kubra.
11. Qaazi Abu Bakr Ibn al-Arbi رحمہ اللہ (d 543h) Saahib Aarizah al-Ahwazi.
12. Qaazi Ayaaz رحمہ اللہ (d 544) Saahib Ash-Shifa Bi-Huqooq al-Mustafa ﷺ.
13. Imam Suhaili رحمہ اللہ (d 581h) Saahib ar-Rauz al-Anf.
14. Allama Ibn al-Jazri رحمہ اللہ (d 596h) Saahib Kashf al-Mushkil.
15. Imam Ibne al-Aseer رحمہ اللہ (d 630h) Saahib Jaame al-Usool, An-Nihaaya Fee Ghareeb Hadees.
16. Imam Munziri رحمہ اللہ (d 656h) Saahib Mukhtasar Sunan Abu Dawood, At-Targheeb wat-Tarheeb.
17. Imam Qurtubi رحمہ اللہ (d 671h) Saahib at-Tafseer, At-Tazkirah Fe Ahwaal al-Moota wa Umoor al-Aakhirah.
18. Allama Qastalaani رحمہ اللہ (d 687h) Saahib Sharh al-Bukhari.
19. Shaikh al-Islam Ibne Taimiya رحمہ اللہ (d 728h) Saahib Minhaj as-Sunnah an-Nabawiyya, Majma' al-Fataawa.
20. Imam Mizzi رحمہ اللہ (d 742h) Saahib Tehzeeb al-Kamaal.

21. Allama Zahbi رحمۃ اللہ علیہ (d 748h) Saahib al-Muntaqa Min Minhaaj al-Etedaal, Siyaar Aalaam an-Nubala.
22. Allama Ibne Qaiyyim رحمۃ اللہ علیہ (d 751h) Saahib Al Manaar al-Muneef, Aalaam al-Muwqqieen.
23. Imam Ibne Kaseer رحمۃ اللہ علیہ (d 744h) Saahib at-Tafseer, An-Nihaaya, Al-Bidaaya wan-Nihaaya.
24. Allama Nooruddin Haithami رحمۃ اللہ علیہ (d 807h) Saahib Majma az-Zawaa'id, Mawaarid az-Zamaan.
25. Allama Boosiri رحمۃ اللہ علیہ (d 840h) Saahib Misbaah az-Zujaajah Fee Zawaad Ibne Majah.
26. Haafiz Ibne Hajar Asqalani رحمۃ اللہ علیہ (d 852h) Saahib Fath-ul-Baari, Tehzeeb-ut-Tehzeeb, Al Mataalib al-Aaliya, Intiqaaaz al-Eteraaz.
27. Imam Sakhaawi رحمۃ اللہ علیہ (d 902h) Saahib Fath al-Mughees.
28. Imam Suyuti رحمۃ اللہ علیہ (d 911h) Saahib Al-Urf al-Wardi Fee Akhbaar al-Mahdi.
29. Allama Abul Hasan As-Samhoodi رحمۃ اللہ علیہ (d 911h).
30. Shaikh Ali Muttaqi Hindi Makki رحمۃ اللہ علیہ (d 975h) Saahib Kitab al-Burhaan Fee Alamaat Mahdi Aakhir az-Zamaan; Kanz al-Ummaal.
31. Allama Ibne Hajar Haithami رحمۃ اللہ علیہ (d 974h) Saahib al-Qaul al-Mukhtasar Fee Alamaat al-Mahdi al-Muntazar.
32. Mulla Ali Qaari رحمۃ اللہ علیہ (d 1014h) Saahib Mirqaat al-Mafateeh Sharh Mishkat al-Masabeeh
33. Allama Abdur Rauf al-Munaawi رحمۃ اللہ علیہ (d 1031h) Saahib Faiz al-Qadeer al-Jaame as-Sagheer.
34. Allama Barzanji رحمۃ اللہ علیہ (d 1103h) Saahib al-Ashaa-at li-Ashraat as-Saa-ah.
35. Allama Abul Hasan as-Sindhi رحمۃ اللہ علیہ (d 1138h) Saahib Haashiya Sunan Ibne Majah.
36. Allama Ajlooni رحمۃ اللہ علیہ (d 1162h) Saahib Kashf al-Khafaa.
37. Allama Sanaani رحمۃ اللہ علیہ al-Maaroof Ameer yamaani (d 1182h).

38. Allama Safaarini رحمۃ اللہ علیہ (d 1188h) Saahib Lawame al-Anwaar al-Bahiyya.
39. Shaikh al-Islam Muhammad bin Abdul Wahab رحمۃ اللہ علیہ (d 1202h) Saahib Ar-Radd Alaa Ar-Raafizah.
40. Allama Shawkaani رحمۃ اللہ علیہ (d 1250h) Saahib at-Tauzeeh Fee Tawaatur Ma-Jaa-a Fee al-Muntazar wad Dajjaal wal Maseeh, Neel al-Autaar.
41. Allama Nawaab Siddiq Hasan Khan رحمۃ اللہ علیہ (d 1307h) Saahib Al-Azaa-ah Limaa Kaan wamaa Yakoon Bain Yada'i as-Saa-ah.
42. Allama Muhammad Basheer Sahsawaani رحمۃ اللہ علیہ (d 1322h) Saahib Siyaanah al-Insaan Min Waswasah Ibn Dahlaan.
43. Allama Shams ul Haq Azimabadi رحمۃ اللہ علیہ (d 1320h) Saahib Aun al-Maabood Sharah Sunan Abu Dawood.
44. Allama Mar-ee bin Yusuf Hambali رحمۃ اللہ علیہ (d 1033h) Saahib Fawaaid al-Fikr Fee Zuhoor al-Mahdi al-Muntazar.
45. Allama Zarqaani رحمۃ اللہ علیہ Saahib Sharh Muwatta Imam Maalik.
46. Allama Muhammad bin Jaafar al-Kattaani رحمۃ اللہ علیہ (d 1345h) Saahib Qatm al-Mutanaasir.
47. Allama Anwar Shah Kashmiri رحمۃ اللہ علیہ (d 1352h).
48. Allama Abdur Rahman Mubarakpuri رحمۃ اللہ علیہ (d 1353h) Saahib Tohfa al-Ahwazi Sharh Tirmizi.
49. Allama Abu Saud Idrees Iraqi رحمۃ اللہ علیہ.
50. Allama Muhammad ash-Shrzori رحمۃ اللہ علیہ.
51. Allama Muhammad al-Arbi al-Faasi رحمۃ اللہ علیہ.
52. Allama Abdur Rahman al-Faasi رحمۃ اللہ علیہ.
53. Shaikh Abu Abdullah Muhammad al-Jasoos رحمۃ اللہ علیہ.
54. Shaikh Abdul Ghaafir al-Faasi رحمۃ اللہ علیہ.
55. Shaikh Abdul Qaadir ash-Shanqiti رحمۃ اللہ علیہ.
56. Shaikh Muhammad Habibullah ash-Shanqiti رحمۃ اللہ علیہ.
57. Shaikh Mansoor Ali Naasif رحمۃ اللہ علیہ.
58. Shaikh Muhammad Ameen ash-Shanqiti رحمۃ اللہ علیہ.

59. Shaikh Jalaluddin Yusuf Dimishqi رَحْمَةُ اللهِ عَلَيْهِ.
60. Allama Ahmad Shakir رَحْمَةُ اللهِ عَلَيْهِ (d 1377h).
61. Allama Muhammad Nasiruddin Albani رَحْمَةُ اللهِ عَلَيْهِ Saahib takhreej Ahadees ash-Shaam wa Dimishq, As-Silsila As-Sahiha, As-Silsila az-Zaeefa waghairiha.
62. Samaahat ash-Shaikh bin Baaz رَحْمَةُ اللهِ عَلَيْهِ Saahib Taaleeq Alaa Muhaazarah ad-Daktoor Abdul Mohsin Hamd al-Abbaad waghairiha.
63. Shaikh Muhammad Abu Shahba رَحْمَةُ اللهِ عَلَيْهِ (d 1983)
64. Shaikh Hamood Abdullah at-Tuwaijiri رَحْمَةُ اللهِ عَلَيْهِ Saahib Al-Ihtijaaj bil-Asr.
65. Shaikh Abdul Aleem Abdul Azim Bastawi رَحْمَةُ اللهِ عَلَيْهِ Saahib-e-kitaab 'Al Ahadees al Waaridah Fil Mahdi'. (Al-Mahdi: Haqiqah ... li-ikhrifah, ash-Shaikh Muhammad Ismail al-Muqaddam: P59-62; Muqaddama Iqd ad-Durar lish-Shaikh Muheeb al-Boorini, neez baaz aaimma-o-mashaaikh ki kutub-e-mutaalliq aur iqtibasaat waghaira)
66. Daktoor Abdul Mohsin al-Abbaad رَحْمَةُ اللهِ عَلَيْهِ Saahib Aqida Ahlus Sunnah wal Asr.

وغيرهم كثيرون رحم الله امواتهم ومتعنا الله بطول حياة أحيائهم واحسن عاقبتنا وعاقبتهم.¹

Ahadees-e-Mahdi Ke Raawi Sahaba Kiraam رَحْمَةُ اللهِ عَلَيْهِم

Imam Mahdi ke baare mein jin Sahaba Kiraam رَحْمَةُ اللهِ عَلَيْهِم ne ahadees bayan ki hain, un mein se baaz ke asma-e-giraami ye hain:

1. Hazrat Usman bin Affan رَحْمَةُ اللهِ عَلَيْهِ.
2. Hazrat Ali bin Abi Taalib رَحْمَةُ اللهِ عَلَيْهِ.
3. Hazrat Abdur Rahman bin Auf رَحْمَةُ اللهِ عَلَيْهِ.
4. Hazrat Talha bin Obaidullah رَحْمَةُ اللهِ عَلَيْهِ.
5. Hazrat Hussain bin Ali رَحْمَةُ اللهِ عَلَيْهِ.

¹ T: Aur bahut se doosre ulama (bhi hain). Allah in mein se jin ka inteqaal hua hai un par rahem kare aur hame'n in mein se jo zinda hain unki lambi umr se faaeda de aur hamara aur un sab ka anjaam nek kare. [RSB] Aameen

6. Ummul Momineen Hazrat Umme Salama رَضِيَ اللهُ عَنْهَا.
7. Ummul Momineen Hazrat Umme Habiba رَضِيَ اللهُ عَنْهَا.
8. Hazrat Abdullah bin Masood رَضِيَ اللهُ عَنْهُ.
9. Hazrat Abdullah bin Umar رَضِيَ اللهُ عَنْهُ.
10. Hazrat Abdullah bin Amr رَضِيَ اللهُ عَنْهُ.
11. Hazrat Abdullah bin Abbas رَضِيَ اللهُ عَنْهُ.
12. Hazrat Abu Huraira رَضِيَ اللهُ عَنْهُ.
13. Hazrat Abu Saeed Khudri رَضِيَ اللهُ عَنْهُ.
14. Hazrat Jaabir bin Abdullah رَضِيَ اللهُ عَنْهُ.
15. Hazrat Anas bin Maalik رَضِيَ اللهُ عَنْهُ.
16. Hazrat Imran bin Hussain رَضِيَ اللهُ عَنْهُ.
17. Hazrat Ammaar bin Yaasir رَضِيَ اللهُ عَنْهُ.
18. Hazrat Jaabir bin Maajid as-Sadfi رَضِيَ اللهُ عَنْهُ.
19. Hazrat Auf bin Maalik رَضِيَ اللهُ عَنْهُ.
20. Hazrat Qurrah bin Ayaas al-Mazni رَضِيَ اللهُ عَنْهُ.
21. Hazrat Saubaan رَضِيَ اللهُ عَنْهُ 'maula'¹ Rasool Allah ﷺ.
22. Hazrat Ali al-Hilali رَضِيَ اللهُ عَنْهُ.
23. Hazrat Huzaifa bin Yamaan رَضِيَ اللهُ عَنْهُ.
24. Hazrat Abdullah bin Haaris bin Jaz az-Zubaid رَضِيَ اللهُ عَنْهُ.
25. Hazrat Abul Tufail رَضِيَ اللهُ عَنْهُ.
26. Hazrat Abu Ayyub Ansari رَضِيَ اللهُ عَنْهُ.
27. Hazrat Abu Umama al-Baahili رَضِيَ اللهُ عَنْهُ.
28. Hazrat Abbas bin Abdul Muttalib رَضِيَ اللهُ عَنْهُ.
29. Hazrat Tameem ad-Daari رَضِيَ اللهُ عَنْهُ.
30. Hazrat Amr bin Murrah al-Johni رَضِيَ اللهُ عَنْهُ.
31. Ummul Momineen Hazrat Ayesha Siddiqa رَضِيَ اللهُ عَنْهَا.
32. Hazrat Waasila bin al-Asqa' رَضِيَ اللهُ عَنْهُ.

¹ T: (مولا) Aazaad kiya hua ghulaam [RKT]

33. Hazrat Ummul Momineen al-Fazl bint al-Haarīs al-Hilaaliya رَضِيَ اللَّهُ عَنْهَا.
34. Ummul Momineen Hazrat Umme Habiba رَضِيَ اللَّهُ عَنْهَا.

Asma Baaz Maarooḥ Taabaeen-e-Kiraam رَضِيَ اللَّهُ عَنْهُمْ

1. Hazrat Zain al-Aabideen Ali رَضِيَ اللَّهُ عَنْهُ bin Hussain رَضِيَ اللَّهُ عَنْهُ.
2. Hazrat Muhammad bin Hanafiya رَضِيَ اللَّهُ عَنْهُ.
3. Hazrat Saeed bin Musaiyyib رَضِيَ اللَّهُ عَنْهُ.
4. Hazrat Qataada bin Da-aamah رَضِيَ اللَّهُ عَنْهُ.
5. Hazrat Imam Ibne Shihab Zohri رَضِيَ اللَّهُ عَنْهُ.
6. Hazrat Imam Hasan Basri رَضِيَ اللَّهُ عَنْهُ.
7. Imam Muhammad bin Seereen رَضِيَ اللَّهُ عَنْهُ.
8. Taawoos bin Keesaan رَضِيَ اللَّهُ عَنْهُ.
9. Imam Mujahid bin Jubair رَضِيَ اللَّهُ عَنْهُ.
10. Ali رَضِيَ اللَّهُ عَنْهُ bin Abdullah bin Abbas رَضِيَ اللَّهُ عَنْهُ.

Ahadees-e-Imam Mahdi Ko Riwaayat-o-Naql Karne Waale Aimmah-o-Mohaddiseen Aur Ulama-e-Kiraam رَضِيَ اللَّهُ عَنْهُمْ

1. Imam Abu Awaana رَضِيَ اللَّهُ عَنْهُ, apni musnad mein.
2. Imam Abd bin Humaid رَضِيَ اللَّهُ عَنْهُ, apni Al-Mukhtasar Minal Masaneed mein.
3. Imam Abdur Razzaq رَضِيَ اللَّهُ عَنْهُ, apni Musannaf mein (V11 P371).
4. Imam Ibne Khuzaima رَضِيَ اللَّهُ عَنْهُ, apni sahih mein.
5. Allama Abu Ghanam al-Kufi رَضِيَ اللَّهُ عَنْهُ, apni Kitab al-Fitan mein.
6. Imam Delmi رَضِيَ اللَّهُ عَنْهُ, apni Musnad al-Firdaus mein, jo unke bete ne musnadan murattab ki.
7. Shaikh Ibrahim al-Mashookhi رَضِيَ اللَّهُ عَنْهُ, apni kitab Al-Mahdi al-Muntazar mein.
8. Allama Amr bin Shabh رَضِيَ اللَّهُ عَنْهُ, Al-Urf al-Wardi mein Imam Suyuti ne zikr kiya hai.

9. Allama al-Hasan bin Sufyan رحمہ اللہ.
10. Imam Bukhari رحمہ اللہ, apni Sahih mein.
11. Imam Muslim رحمہ اللہ, apni Sahih mein.
12. Imam Abu Abdulalh Naeem bin Hammad رحمہ اللہ (d 228h) apni kitab Al-Fitan (الف 150 ب 89)
13. Imam Yahya bin Abdul Hameed al-Hamaani رحمہ اللہ, apni musnad mein.
14. Imam Muhammad bin Saad رحمہ اللہ (d 230h), At-Tabaqaat al-Kubra mein.
15. Imam Abu Bakr Ibne Abi Shaiba رحمہ اللہ (d 235h), apni Al-Musannaf mein.
16. Imam Ahmad bin Hambal رحمہ اللہ (d 241h), apni musnad mein.
17. Imam Ibne Majah رحمہ اللہ (d 273h), apni Sunan mein (V2 1366, 1368)
18. Imam Abu Dawood رحمہ اللہ (d 275h), apni Sunan mein (V4 106-109)
19. Imam Tirmizi رحمہ اللہ (d 289h), apni Sunan mein (V4 505-506 jise Jaame bhi kaha jaata hai.
20. Allama Haaris bin Abi Usama رحمہ اللہ (d 282h) apni Musnad mein.
21. Allama Abul Hasan al-Harbi رحمہ اللہ (d 285h) Al Harbiyaat mein se awaal mein.
22. Imam Bazaar رحمہ اللہ (d 282h) apni Musnad mein.
23. Imam Nasai رحمہ اللہ (d 303h) apni As-Sunan al-Kubra mein. (Imam Nasai ki As-Sunan al-Kubra bhi chap kar market mein aachuki hai. Jo kai jildo'n par mushtamil hai, jabke As-Sunan as-Sughra ba-naam Sunan Nasai pehle se hi maaroof aur Sunan-e-Arba¹ mein se ek (1) hai)
24. Imam Abu Yaala Mosuli رحمہ اللہ (d 307h) apni Musnad mein.
25. Allama Ar-Rooyaani رحمہ اللہ (d 307h) apni Musnad mein.
26. Imam Ibne Jarir Tabari رحمہ اللہ (d 310h) apni Tehzeeb al-Aasaar mein

¹ T: Sunan Arba yaane 4 Sunan, Sunan Tirmizi, Sunan Ibne Majah, Sunan Nasai, Sunan Abu Dawood [RSB]

27. Imam Abu Jaafar Uqaili رحمہ اللہ (d 322h) apni Az-Zuafaa mein.
28. Allama Ibn al-Munaawi رحمہ اللہ (d 336h) apni Al-Malaahim mein.
29. Imam Ibne Hibban رحمہ اللہ (d 354h) apni Sahih mein. (Al Ehsaan 266, Al-Mawaarid: P463)
30. Imam Tabarani رحمہ اللہ (d 360h) apni teeno Ma-aajim (Mojam Kabeer, Mojam Ausat, Mojam Sagheer) mein.
31. Imam Abul Hussain Aabri رحمہ اللہ (d 363h) apni Manaaqib al-Imam ash-Shaafai رحمہ اللہ mein.
32. Imam Abu Bakr Ibn al-Muqri رحمہ اللہ (d 381h) apni Mojam mein.
33. Imam Daraqutni رحمہ اللہ (d 385h) apni Al-Afraad mein.
34. Imam Khattaabi رحمہ اللہ (d 388h) apni Ma-aalim as-Sunan mein.
35. Imam Ibne Mandah رحمہ اللہ (d 395h) apni Taareekh Asbahaan mein.
36. Imam Haakim رحمہ اللہ (d 405h) apni Al-Mustadrak Alaa as-Sahihain mein.
37. Allama Tamaam al-Baraazi رحمہ اللہ (d 414h) apni Al-Fawaaid mein.
38. Allama Abu Nuaim Asfahani رحمہ اللہ (d 430h) apni Hilyatul Auliya aur Kitab al-Mahdi mein.
39. Allama Abu Amr ad-Daani al-Muqri رحمہ اللہ (d 444h) apni kitaab As-Sunan wal-Waaridah Fil Fitan mein.
40. Imam Bayhaqi رحمہ اللہ (d 458h) apni Dalaail an-Nubuwwah aur Al-Bas wan-Nushoor mein.
41. Allama Khateem Baghdadi رحمہ اللہ (d 464h) apni Talkhees Al-Mutashabih aur Al-Muttafiq wa al-Muftariq mein.
42. Qaazi Ayaaz رحمہ اللہ (d 544h) apni Ash-Shifa B-Ahwaal al-Mustafa ﷺ mein.
43. Allama Ibne Asaakir رحمہ اللہ (d 571h) apni Taareekh Dimishq al-maarooof Taareekh Ibne Asaakir mein.
44. Imam Ibn al-Jauzi رحمہ اللہ (d 597h) apni Taareekh al-Islam mein.
45. Imam Qurtubi رحمہ اللہ (d 671h) apni kitab At Tazkira Fee ahwaal al-Moota wa Umoor al-Aakhira.

46. Imam Ibne Taimiya رحمہ اللہ (d 728h) apni Minhaj as-Sunnah an-Nabawiya mein.
47. Allama Abu al-Hajjaaj al-Mizzi رحمہ اللہ (d 748h) apni Minhaj as-Sunnah an-Nabawiya mein.
48. Allama Zahbi رحمہ اللہ (d 748h) apni talkhes Mustadrak Haakim mein.
49. Allama Ibne Qaiyyim رحمہ اللہ (d 751h) apni Al Manaar al-Muneef Fis Sahih wal Zaeef mein.
50. Imam Ibne Kaseer رحمہ اللہ (d 774h) apni Tafseer aur Al-Fitan aur Al-Malaahim (Nihaaya al-Bidaaya) mein.
51. Haafiz Ibne Hajar Asqalani رحمہ اللہ (d 853h) apni Fath-ul-Baari Sharh Sahih Bukhari aur Tehzeeb-ut-Tehzeeb mein.
52. Allama Sakhaawi رحمہ اللہ (d 906h) apni Fath al-Mughees mein.
53. Imam Suyuti رحمہ اللہ (d 911h) apni kitab Al-Urf al-Ward Fee Akhbaar al-Mahdi mein.
54. Allama Abul Hasan as-Samhoodi رحمہ اللہ (d 911h).
55. Allama Abdur Rauf al-Munaawi رحمہ اللہ (d 1132h) apni Fath-ul-Qadeer Sharh Jaame Sagheer lis Suyuti mein.
56. Ameer Sanaani رحمہ اللہ (d 1183h) inka mutalliq kalaam Allama Nawaab Siddiq Hasan Khan رحمہ اللہ ne apni kitab 'Al Izaa-ah' mein naql kiya hai.
57. Imam Safaarini رحمہ اللہ (d 1188h) apni Lawaama' al-Anwaar al-Bahiyah, Al Bahoo az-Zaakhirah aur Al-Maseeh ad-Dajjaal, Asraar as-Saa-ah mein.
58. Shaikh al-Islam Muhammad bin Abdul Wahab رحمہ اللہ (d 1202h) apni kitab Ar-Radd Alaa ar-Raafizah mein.
59. Imam Shawkaani رحمہ اللہ (d 1250h) apni At-Tauzeeh Fee Tawaatur Maa Jaa-a Fil Muntazar wad Dajjal wal Maseeh mein.
60. Allama Muhammad Basheer Sahsawaani رحمہ اللہ (d 1326h) apni Sayaanah al-Insaan Min Waswasah Dahlaan mein.
61. Allama Shams ul Haq Azimabadi رحمہ اللہ (d 1329h) apni Aun al-Maabood Sharh Abu Dawood mein.

62. Allama Anwar Shah Kashmiri رحمہ اللہ (d 1329h) apni At-Tasreeh Bimaa Tawaatur Fee Nuzool al-Maseeh mein.
63. Allama Abdur Rahman Mubarakpuri رحمہ اللہ (d 1353h) apni Tohfa al-Ahwazi Sharh Tirmizi mein.
64. Shaikh Al-Baaroodi رحمہ اللہ apni kitab Maarifah as-Sahaaba رحمہ اللہ mein.
65. Shaikh Abu Bakr a-Askaaf رحمہ اللہ apni kitab Fawaaid al-Akhbaar.
66. Shaikh Hasan bin Sufyan رحمہ اللہ, Al-Urf al-Wardi mein.
67. Daktoor Abdul Aleem al-Bastawi رحمہ اللہ apni kitab Al-Ahadees wal Waaridah Fil Mahdi mein
68. Allama Daktoor Abdul Mohsin Hamd al-Abbaad رحمہ اللہ, apni kitab Ar-Radd Alaa Main Kazb Bil-Ahadees as-Sahihah al-Waaridah Fil Mahdi, kitaab Aqida Ahlus Sunnah wal Asr Fil Mahdi al-Muntazar.

Yahan ye baat zehen mein rahe ke sahihain (Bukhari-o-Muslim) mein Imam Mahdi ka naam nahi sirf ausaaf waarid hue hain jin ke baare mein ahle ilm ne kaha hai ke wo Imam Mahdi ke siwa kisi doosre par hargiz fit nahi baithte. (Jaisa ke ahadees-e-Mahdi mein ye baat waazeh ho jaaegi. In sha Allah)

Ye sirf kuch maarroof aimma-o-ulama aur mohaddiseen-e-kiraam ke asma-e-giraami hain jab ke Imam Mahdi ka tazkira karne waale ahle ilm ki taadaad to be-shumaar hai.

Zuhoor-e-Imam Mahdi Ke Haq Mein Likhi Gai Kutub-o-Rasaail

Mufasssireen-e-Quran aur shaahireen-e-hadees ne apni kutub-e-tafseer-o-shurooh mein zuhoor-e-Imam Mahdi ke muzoo par badi waazeh tafsilaat zikr ki hain. Un par mustazaad¹ kitne hi aimma-o-ulama ummat wo bhi jinho'n ne alaamaat-e-qiyamat aur khaas zuhoor-e-Imam Mahdi ke baare mein mustaqil kitaabe'n tehreer farmaai hain. Masalan:

¹ T: (مُستَزَاد) Badhaaya hua, ziyaada kiya hua, additiona, extra [RKT]

① Aqd ad-Durar Fee Akhbaar al-Muntazar Wahua al-Mahdi:

Is silsile mein ek (1) kitaab '*Aqd ad-Durar Fee Akhbaar al-Muntazar Wahua al-Mahdi*' hai, jo ke Allama Yusuf bin Yahya al-Maqdisi ash-Shafai رحمته اللہ علیہ (d 685h) ki taaleef hai. Jise Shaikh Muheeb bin Saaleh Albirooni رحمته اللہ علیہ (Jordan) ne apni tehqiq-o-taaleeq ke saath Maktaba al-Manaar, az-Zarqa (Jordan) se 1405h 1985 mein shaya karwaya. Yehi kitab 1399h mein Daktoor Abdul Fattah al-Halu (Jaamia al-Imam Muhammad bin Saud al-Islamiya, ar-Riyadh) ki taalikaat se bhi Maktaba al-Khaanji ki taraf se chup chuki hai, lekin wo kai etebaar se naaqis ut-tehqiq hai. Jiski tafseel bhi Shaikh Muheeb ne apne muqaddama-e-tahqiq mein zikr kardi hai, jis mein is tahqiq mein paai jaane waali chaar-sau (400) se zaaid ghalatiya'n bhi jama kardi hain. (Muqaddama Tahqiq al-Iqd ad-Durar: P37-49)

② Al-Fitan:

Taaleef: Imam Nuaim bin Hammad al-Khuzaai al-Mirwazi رحمته اللہ علیہ (d 228h) Shaikh al-Imam Bukhari رحمته اللہ علیہ. Is kitab ke makhtoot ar-Riyadh, Madina Munwaarah aur Makkah Mukarrama mein maujood hain jo ke darasal Turkey, India, London, aur Iraq (203ق) mein paae jaane waale nuskho'n ka aks hain. Is kitab ko bhi 'Fitn aur Alaamaat' ke silsile mein tehqiq karke Shaikh Muheeb رحمته اللہ علیہ shaya karne waale the balke aghlab khayaal hai ke shaaya ho chuki hogi. Magar taahaal hame'n dastiyaab nahi ho saki.

③ Turq Ahadees al-Mahdi:

Haafiz Abu Zurah Iraqi. (Ba-hawaala zel 'Tazkirah al-Huffaaz liz-Zahbi li-Ibne Fahad)

④ Allama Abu Bakr Ibn Abi Khaithma Zuhair bin Harb ne ek (1) kitaab mein Imam Mahdi se talluq rakhne waali ahadees jama ki hain. Jiska tazkira Allama Ibne Khaldoon ne Imam Suhaili رحمته اللہ علیہ se naql karte hue apne Muqaddama-e-Taareekh mein kiya hai. (P556; Ar Rauz al-Anaf li-Suhaili: V1 P280)

⑤ Al-Malaahim wa Juz Fil Mahdi: Allama Abul Hussain al-Munaawi رحمته اللہ علیہ, Ahmad bin Jaafar al-Baghdadi رحمته اللہ علیہ (d 336h). (Fath-ul-Baari: V13 P212)

⑥ Al Mahdi Ya Akhbaar al-Mahdi: Haafiz Abu Nuaim Asfahani رحمہ اللہ (d 430h) ye makhoota hai, Imam Suyuti رحمہ اللہ ne Al-Jaame as-Sagheer mein iska zikr kiya hai. Aur apni mutalliqa kitab ‘Al-Urf al-Wardi’ mein iska khulasa zikr karke izaafe kiye hain

⑦ As-Sunan al-Waaridah Fil Fitani: Abu Amr Usman bin Sadeed ad-Daani al-Marqi رحمہ اللہ (d 444h) ye bhi taahaal makhtoota hi hai.

⑧ Al-Ba’s wan Nushoor: Imam Bayhaqi رحمہ اللہ (d 458h) ye bhi makhtoota hi hai.

⑨ Juz Ibne Kaseer رحمہ اللہ: Imam Ibne Kaseer رحمہ اللہ (d 774h) ne Imam Mahdi ke baare mein ek (1) mustaqil juz taaleef kiya hai, jaisa ke unho’n ne apni kitab ‘An-Nihaaya al-Fitan wal-Malaahim’ mein iska tazkira kiya hai. (V1 P30 bi-tahqiq Daktoor Taa Haa Zaini)

⑩ Irtiqa al-Gharf: Imam Sakhaawi رحمہ اللہ (d 906h) is kitab ka zikr khud unho’n ne apni doosri kitab ‘Al Maqaasid al-Hasana’ mein kiya hai.

⑪ Al-Urf al-Ward Fee akhbaar al-Mahdi: Imam Suyuti رحمہ اللہ (d 911h) ye kitab Imam Suyuti رحمہ اللہ ke majma’ fatawa ke zimn mein chap chuki hai. Is kitab mein Imam Suyuti رحمہ اللہ ne is mauzu se mutaalliqa do-sau (200) ahadees-o-aasaar jama kiye hain. (Al Haawi lil Fataawa Iis Suyuti: V2 P57)

⑫ Al-Qaul al-Mukhtsar Fee Alaamaat al-Mahdi al-Muntazar: Allama Ibne Hajar Haithami Shafai Makki رحمہ اللہ (d 974h) ye kitaab Mustafa Aashoor ki tahqiq-o-taaleeq ke saath Maktaba al-Quran, Qahira, Misr se chap chuki hai. (Al Barzanji Fil Ashaa-ah, Al-Asfaraaini Fil Lawaama’ al-Anwaar al-Bahiya; Neez dekhiye Aqida Ahlus Sunnah lil-Abbaad: P170)

⑬ Al Burhaan Fee Alaamaat-e-Mahdi Aakhir-uz-Zamaan: Allama Ali Muttaqi Hindi رحمہ اللہ (Ali Abdul Malik Hisaamuddin al-Hindi رحمہ اللہ (d 975h) is kitab ke makhtutaat Makkah Mukarrama, Madina Taiyyaba, ar-Riyadh, aur Indian Office London mein maujood hain. Aur ghaalib khayaal ye hai ke mazkoora kitaab darasal Allama Yusuf bin Yahya al-Maqdisi ash-Shafai ki kitab ‘Iqd ad-Durar’ ki talkhees hai. (ba-hawaala Kitab al-Barzanji ‘Al-Ashaa-ah fee Ashraat as-Saa-ah’, Al-Mirqaat li Mulla Ali Qaari: V5 P182)

⑭ Talkhees al-Bayaan Fee Alaamaat-e-Mahdi Aakhir-uz-Zamaan: Ye

pehli kitab Al-Burhaan ki mukhtasar hai. Aur iska makhtoota British Museum mein maujood hai. (Al Mahdi: Haqeeqah li-Akhraafah lil Muqaddam: P64)

⑮ Al-Mashrab al-Wardi Fee Mazhab al-Mahdi: Mulla Ali Qaari رحمۃ اللہ علیہ (d 1014h) iska makhtoota Dar al-Kutub al-Misr ye (2323 ب) mein maujood hai. (Al Izaa-ah Allama Nawaab Siddiq Hasan Khan: P133; Lawaama' al-Anwaar al-Bahiyya li Safaarini)

⑯ Faraaid Fawaaid al-Fikr Fil Mahdi al-Muntazar: Mar-ee bin Yusuf al-Karmi al-Hambali رحمۃ اللہ علیہ (d 1033h) iska makhtoota Paris aur Indian Office, London mein maujood hai. (Al-Azaa-ah li Allama Nawab Siddiq Hasan Khan: P133; Lawaame' al-Anwaar al-Bahiya lil Safaarini)

⑰ Al-Ashaa-at li-Ashraat as-Saa-ah: Barzanji رحمۃ اللہ علیہ (d 1103) ye kitab chap chuki hai.

⑱ Juz Sanaani: Allama Muhammad bin Ismail Sanaani رحمۃ اللہ علیہ saahib Subul as-Salaam (d 1183h) ne zuhoor-e-Imam Mahdi ke baare mein waarida ahadees ko mustaqil ek (1) kitaab mein jama kiya hai. (Eezan: P114)

⑲ Al-Bahoor az-Zaakhira Fee Uloom al-Aakhirah: Muhammad bin al-Haaj Ahmad al-Safaarini al-Hambali رحمۃ اللہ علیہ (d 1188h). (Eezan: P110, 163)

⑳ At-Tauzeeh Feema Tawaatur Fil Muntazar Wad Dajjaal wal Maseeh: Taaleem Imam Shawkaani رحمۃ اللہ علیہ (d 1250h) ye kitab Shaikh Abdul Fattah Abu Ghuddah رحمۃ اللہ علیہ ke baqa'ul India mein chap chuki hai aur iska tazkira ahle ilm ne kiya hai. Ye kitab darasal mausoof ki kitaab 'Qatar al-Walaa Alaa Hadees al-Walaa' ki tahqiq-o-mutaala-a par mushtamil hai. (Fath-ul-Qadeer: Sahukani: V1 P497; Taaliqaat Abu Ghuddah alaa Kitaab at-Tasreeh: P57; Wilaayatullah wa Tareeq al Aiha Shaikh Ibrahim Hilaal Al-Azaa-ah: P113)

㉑ Uqood ad-Durar Fee Tahqiq al-Qaul Bil Mahdi al-Muntazar: Ahmad bin Zaini Dahlaan رحمۃ اللہ علیہ makhtoota number 483 qism al-Makhtutaat Jaamia Malik Saud, Riyadh 7 ق (1304h).

㉒ Talkhees al-Bayaan Fee Alaamaat Mahdi Aakhir-uz-Zamaan: Shaikh Aqsaraai makhtoota number (63/240, 7 ق) Maktaba Arif Hikmat, Madina Munawwara.

㉓ At-Tasreeh Bimaa Tawaatur Fee Nuzool al-Maseeh: Allama Anwar

Shah Kashmiri Hanafi رحمہ اللہ (d 1352h) matboo tahqiq Abu Ghuddah! (Fath-ul-Qadeer: V1 P497; Taaliqaat Abu Ghuddah Alaa Kitaab 'At-Tasreeh': P57; Wilaayatullah wat Tareeq al-Aiha Shaikh Ibrahim Hilaal wal-Azaa-ah: P113)

②۴ Al Jawaab al Maqna al-Muharrar Fee ar-Radd Alaa Main Tughna wa Tajbar Bi-Daawa an Isa Huwal Mahdi al-Muntazar: Shaikh Muhammad Habibullah Shanqiti رحمہ اللہ Taba Qaahira, Misr 1345h. (Eezan: V1 P491; Eezan, Eezan)

②۵ Risaalah al-Mahdi: Mulla Ali Qaari رحمہ اللہ iska makhtoota baldiya Askandriya (Misr) ke maktaba mein hai. (Iska tazkira mausoof ne apni kitab Zaad al-Muslim: V2 P41 mein liya hai) Nae edition se aur matbooqa nuskha qadeema Maktaba Haram-e-Makki mein maujood hai. (Ba-hawaala Kitab ash-Shaikh Abdul Aleem: V1 P132)

②۶ Tahdeeq un-Nazr Bi-Akhbaar al-Imam al-Muntazar: Shaikh Muhammad bin Abdul Aziz al-Maane رحمہ اللہ iska makhtoota Darul Kutub al-Misriya mein maujood hai. (Ba-hawaala Ar-Radd Alaa Man Kazab Bil-Ahadees as-Sahiha al-Waaridah Fil Mahdi Daktoor Abdul Mohsin al-Abbaad: P38 [First edition 1402h, Ar-Rasheediya Madina Munawwara edition])

②۷ Mukhtasar Akhbaar al-Mashaa-ah Fil Fitan wa Ashraat as-Saa-ah wa Akhbaar al-Mahdi: Shaikh Abdullah Aal ash-Shaikh رحمہ اللہ ye Ar-Riyaadh Press se shaya ho chuki hai. (Mulla Ali Qaari رحمہ اللہ ki ek (1) kitab ka naam 15 number par bhi guzra hai)

②۸ Al Ahadees al-Waaridah Fil Mahdi Fee Meezaan al-Jarh wa Taadeel: Daktoor Shaikh Abdul Aleem bin Abdul Azim رحمہ اللہ, ye Makkah University mein pesh kiya jaane waala maqaala hai. Jo Daktoor Abu Shahba ki zer-e-nigrani tarteef diya gaya hai. (Zer-e-nazar kitab ki kitaabat ho chuki thi ke ye risaala do (2) jildon mein shaaya aur baais-e-istifaada ho gaya hai)

②۹ Al Bayaan Fee Akhbaar Saahib az-Zamaan: Allama Ibne Kaj ash-Shafai رحمہ اللہ.

③۰ Risaalah al-Iraqi: Allama Idrees bin Muhammad al-Iraqi, Imam Mahdi ke baare mein unka ek (1) mustaqil risaala hai.

③۱ Syed al-Bishr Yatahaddas An al-Mahdi al-Muntazar: Ash-Shaikh Khalid Mahmood Lemood رحمہ اللہ.

③② Haqiqah al-Khabar An al-Mahdi al-Muntazar: Salaah Abdul Hameed al-Haadi رحمۃ اللہ علیہ.

③③ Al Mahdi al-Muntazar: Shaikh Ibrahim al-Mashookhi. [Maktaba al-Manaar, Az-Zarqa, Jordan 1403h 1983 edition]. (Ba-hawaala Mahdi al-Muntazar lil-Ghammaari; P5)

③④ Baab Fil Mahdi: Shaikh Mansoor Ali Naasif رحمۃ اللہ علیہ unho'n ne apni maaroof kitaab At-Taaj al-Jaame li Usool Fee Ahadees ar-Rasool ﷺ mein Imam Mahdi ke baare mein mustaqil baab qaayam kiya hai.

③⑤ Al Mahdi al-Muntazir: Shaikh Abu al-Fazl al-Ghammaari رحمۃ اللہ علیہ [Ismail Tamaam edition].

③⑥ Ar-Radd Alaa Man Kazib Bil-Ahadees as-Sahihah al-Waaridah Fil Mahdi: Daktoor Abdul Mohsin Hamd al-Abbaad رحمۃ اللہ علیہ.

③⑦ Aqida Ahlus Sunnah wal Asar Fil Mahdi al-Muntazar. Daktoor Abdul al-Abbaad رحمۃ اللہ علیہ. (Daktoor Mausooof رحمۃ اللہ علیہ ki ye kitaab darasal Madina Univeristy mein diya gaya ek (1) lecture hai aur pehli kitab ke saath hi ye shaaya hua hai. Aur usse qabl Majalla al-Jaamia mein bhi shaya ho chuka hai. (Shumaara Dhul-Qada 1388h 1968)

③⑧ Al Ihtijaaj Bil-Asr Alaa Main Ankar al-Mahdi al-Muntazar: Shaikh Abdullah Hamood at-Tuwaijri رحمۃ اللہ علیہ (Darul Ifta, Riyadh edition)

③⑨ Al Mahdi Bain al-Haqiqa wal Kharaafah: Abdul Qadir Ahmad Ataa رحمۃ اللہ علیہ, Matbooqa Qaahira, Misr.

④⑩ Al Mahdi wa Ashraat as-Shaa-ah: Shaikh Muhammad Ali as-Saabooni رحمۃ اللہ علیہ (matboo¹).

Ye kuch kitaabo'n ke naam 'mashte namoona az-kharwaare'² ke misdaaq hain. Warna is mauzu par beshumaar ahle ilm ne ba-kasrat likha aur mustaqil kitaabe'n tasneef farmaai hain.

✽ Yahee'n un logon ka tazkira bhi kar de'n, jinho'n ne ahadees-e-Imam Mahdi par eteraaz kiya hai. Aur baaz ne to zuhoor-e-Imam Mahdi se inkaar hi kar diya.

¹ T: (مَطْبُوع) Chapaa hua, taba shuda, printed, published [RKT]

² T: (مَشْتَه نَمُونَه از خَرَوَارَه)

① In mein se pehla naam Allama Ibne Khaldoon رحمہ اللہ ka aata hai. Jin ke baare mein kuch tafseel harf-e-guftani, haashiya number 1 mein aagai hai ke ye munkireen mein se nahi hain. 'وَلِلَّهِ الْحُكْمُ'

② Allama Rasheed Rida Misri رحمہ اللہ. (Tafseer Manaar al-Islam: V9 P499-503)

③ Muhammad Fareed Wajdi رحمہ اللہ. (Daairah Maarif al-Quran al-Ashreen: V10 P480)

④ Ameen Ahmad رحمہ اللہ. (Dahee al-Islam: V3 P237, 241, 243)

⑤ Abdur Rahman, Muhammad Usman رحمہ اللہ (Taaliqaat Alaa Tohfa al-Ahwazi: V6 P241, V6 P474)

⑥ Muhammad Abdullah Anaan رحمہ اللہ (Mawaaqif Haasimah Fee Taareekh al-Islam: P359-364)

⑦ Muhammad Faheem Abu Ubyah رحمہ اللہ. (Taaliqaat Alaa an-Nihaaya li Ibne Kaseer: V1 P37)

⑧ Abdul Kareem al-Khateeb رحمہ اللہ. (Al Maseeh Fil Quran wat Taurat wal Injeel: P539)

⑨ Shaikh Abdullah bin Zaid Aale Mahmood رحمہ اللہ. (Laa Mahdi Yantazir Baad ar-Rasool Khair al-Bashar رحمہ اللہ)

⑩ Saad Muhammad Hasan رحمہ اللہ. (Al Mahdiya Fil Islam: P44, 49, 174)

⑪ Shaikh Ibrahim bin Sulaiman al-Jeehaan رحمہ اللہ. (Tabdeed al-Zalaam wa Tambeeh an-Niyaam Ilaa Khatar at-Tashee Alaa al-Muslimeen wal Islam: P396, 476, 481)

⑫ Maulana Maududi رحمہ اللہ (ba-hawaala Laa Mahdi Yantazir li Shaikh Aale Mahmood رحمہ اللہ; Ar-Radd Alaa Man Kazab Bil-Hadees as-Sahiha al Waaridah Fil Mahdi lil Abbaad رحمہ اللہ: P137-138; Al-Ihtijaaj Bil-Asr lit-Tuwaijiri رحمہ اللہ: P93)

⑬ Muhammad Darwesh al-Beiruti (al-Lubnani). (Asna al-Mataalib Fee Ahadees Mukhtalifah al-Maraatib: P296 [Idaarah Ahya at-Turaas al-Islami, Qatar])

✽ Yahan ye baat bhi waazeh kar de'n ke ye sab maazi-qareeb ke log hain. Mutaqaddimeen mein se koi shakhs bhi Imam Mahdi ka munkir nahi hai. Albatta baaz aqwaal maaroof taabai Hazrat Mujahid aur Hazrat Hasan Basri رحمہ اللہ ki taraf mansoob kiye gae hain ke wo ahadees-e-Mahdi se Hazrat Isa عليه السلام aur Hazrat Umar bin Abdul Aziz رحمہ اللہ muraad lete the. Lekin un aqwaal ki isnaad bhi sahih nahi hain. (Al Ahadees al-Waaridah Fil

✽ Yaheen ek (1) aur baat ki tara bhi tawajjo dilaate jaaen ke wo log jo apne aap ko ‘Ahle Quran’ kehelwaana pasand karte hain, halaanke darasal wo munkireen-e-hadees-o-sunnat hain. Ye log Abdullah Chakdaalwi ki maanawi aulaad hain. Aur kuch log munkireen-e-hadees to nahi hain, lekin baqaaul Shaikh ul Hadees Maulana Muhammad Ismail Salafi رحمه الله:

“Unke andaaz-e-fikr se hadees ka istikhfaaf aur istihqaar¹ maaloom hota hai. Aur tariqa-e-guftagu se inkaar ke liye chor darwaze khul sakte hain. Un logon mein se hi Shaikh ul Hadees ne Maulana Ameen Ahsan Islaahi رحمه الله, Maulana Shibli Nomani رحمه الله, Maulana Hameeduddin Faraahi رحمه الله, Maulana Maudoodi رحمه الله aur am farzandaan-e-nadwa ko shumaar kiya tha”. (Hujjiyat-e-Hadees Taaleef Shaikh ul Hadees Mausooof رحمه الله: P254)

Thoda sa aage chal kar likha hai: *“Meri raae mein Maulana Maudoodi رحمه الله aur Maulana Islaahi رحمه الله saahab ke nazariyaat na sirf maslak-e-Ahle Hadees ke khilaaf hain, balke unke ye nazariyaat aimma-e-hadees ke bhi khilaaf hain. In mein aaj ke jadeed etezaal-o-tajahhum² ke jaraseem makhfi hain”.* (Eezan)

Haafiz Salahuddin Yusuf رحمه الله (jin ki Urdu Tafseer, Ahsan ul Bayaan, Saudi hukumat ne chaap hai) apne ek (1) maqaala ba-unwaan *“Maulana Ameen Ahsan Islaahi - Tasweer Ka Doosra Rukh”* mein likhte hain ke: *“Islaahi Saahab ke arshad talaamiza³ mein se janab Javed Ahmad Ghamdi hain. Unho’n ne kai musallamaat-e-islamiya ka inkaar kiya hai. Aur aage unke shaagird bhi unhi ki rawish par chal nikle hain. Hatta ke January 1996 ke mahnaama ‘Ishraq, Lahore’ mein mausoof ne Hazrat Isa عليه السلام ke qiyaamat ke qareeb nuzool-e-aasmaani se, zuhoor-e-Imam Mahdi-o-khurooj-e-dajjal se aur yajooj majooj ke wujood se bhi inkaar kar diya hai”.* (Ba-hawaala haft roza Al Etesaam, Lhore Jild 5 Shumaara 3 Baabat 17 Ramzan ul Mubaarak 1418h, 16 January 1998 qist duwam aakhri az-maqaala)

¹ T: (اِسْتِخْفَار) Hiqaarat, tahqeer, be-izzat karna, buraai karna [RKT]

² T: (تَجَاهُوم) Sacchaai/haq ko jaanne ke bawujood haqiqat/sacchaai ko tasleem na karna [RSB]

³ T: (تَلَامِيذَه) Shaagird, talaba [RKT]

Imam Mahdi Ke Baare Mein Shaikh ul Islam Imam Ibne Taimiya Ki Raae

Yahan ham Imam Mahdi ke baare mein do (2) sar-bar-aawarda¹ ahle ilm-o-tahqiq ke aqwaal naql kar rahe hain. Jin mein se pehle Imam Ibne Taimiya رحمه الله Hain. Wo apni kitab mein likhte hain: *“Wo ahadees jin se Imam Mahdi ke zuhoor par istidlaal-o-ehitjaaj kiya jaata hai, wo sab sahih hain jinhe’n Imam Abu Dawood, Tirmizi, Imam Ahmad bin Hambal رحمه الله aur deegar aimma ne Hazrat Abdullah bin Masood رحمه الله aur deegar Sahaba رحمه الله se riwayat kiya hai aur phir Imam mausoof ne Hazrat Ibne Masood, Ummul Momineen Hazrat Umme Salama, Hazrat Abu Saeed Khudri aur Hazrat Ali رحمه الله ki marwiyaat bhi naql ki hain”*. (Minhaj-us-Sunnah V4 P211)

Aur aage farmate hain: *“In ahadees ke baare mein baaz logon ko ghalati lagi, ek (1) giroh ne inkaar kar diya, aur Ibne Majah ki us hadees ko daleel banaya jis mein hai”*: *“Isa Ibne Maryam عليه السلام ke siwa doosra koi Mahdi nahi”*. (Sunan Ibne Majah: 2 / 1340-1341. Bi-tahqiq Muhammad Fawaad Abdul Baaqi; Jaame Bayaan al-Ilm li Ibne Abdul Bar: 1/155; Mustadrak Haakim: 4/441; Sunan al-Waaridah Fil Fitan Abu Amr ad-Daani: 3/3/2, 4/9/1, 5/22/2, ba-hawaala Az-Zaeefa lil Albani: V1 P103 H77)

Lekin ye riwayat zaef hai, Abu Muhammad bin Waleed al-Baghdadi waghaira ne is riwayat par etemaad kiya, jabke ye qaabil-e-etemaad nahi hai. (Minhaj as-Sunnah an-Nabawiya: V4 P211. Yaad rahe ke is riwayat ko Imam Nasai, Bayhaqi, Haakim, Ibn al-Jauzi, aur Yusuf bin Yahya al-Maqdisi رحمه الله ne zaef-o-munkar qaraar diya hai. (Dekhiye Iqd ad-Durar: P60-62 bi-tahqiq Shaikh Muheeb رحمه الله) **P74**

Isse aage Shaikh ul Islam رحمه الله ne Ibne Majah ki is hadees ko sanad par qadre tafseel se kalaam kiya hai. Aage jaakar doosre giroh ka tazkira kiya hai jo ke ‘shia’ hain aur naahaq taur par apne Imam-e-Muntazar Muhammad bin Abdullah hoga. Aur phir teesre darje par un mukhtalif logon ka tazkira kiya hai. Jinho’n ne apne-apne mahdiyo’n ka bila-wajah elaan kiya. (Minhaj us-Sunnah; Al Muntaqa Minal Mihaj ba-hawaala al-Ehtijaaj bil-Asr: P42)

Shaikh ul Islam Ibne Taimiya رحمه الله ne apne doosre risaala *“Fazl Ahl al-Bait*

¹ T: Bada buzurg, muazzaz, sardaar [FL]

wa Huququhum” mein likha hai: “Alhe Baet ke fazaail mein se hi ek (1) fazilat ye bhi hai ke aakhir zamana mein unhi mein se Imam Mahdi ka zuhoor hoga jo ke zameen ko adl-o-insaaf se bhar denge, jabke ye zulm-o-jor se bhar chuki hogi”.

Aur aage likhte hain: *“Imam Mahdi jin ke zuhoor ki Nabi-e-Akram ﷺ ne basharat di hai. Is baat ko Nabi-e-Akram ﷺ ki ahadees ka ilm rakhne waale, unhe’n apne seeno’n mein mehfooz kar lene waale, unke aur unke ruwaat ke baare mein bahes-o-tehqiq karne waale kibaar aimma-e-hadees masalan. Imam Abu Dawood-o-Tirmizi aur Imam Ahmad bin Hambal رحمہم اللہ ne riwayat kiya hai aur age is baat ki daleel ke taur par mutaaddid ahadees bhi zikr ki hain”.* (Ba-hawaala kitaab Ali ar-Riza taaleef Daktoor Muhammad Ali al-Baar ‘At-Tibb an-Nabawi’; Fazl Ahlul Bait wa Huquqahum taaleef Shaikh ul Islam Ibne Taimiya رحمه الله: P46 bi-taaleeq Abu Turaab az-Zaahiri رحمه الله)

Allama Ibne Qaiyyim رحمه الله Ki Tehqikaat-e-daqiqa

Shaikh ul Islam Ibne Taimiya رحمه الله ke shaagird-e-rasheed Allama Ibne Qaiyyim رحمه الله ne apni kitab ‘Al Manaar al-Muneef fis Sahih waz Zaeef’ (P148-155) mein likha hai ke Imam Mahdi ke baare mein Ahle Sunnat ke teen (3) aqwaal hain:

Pehla Qaul:

Kuch logon ka kehna hai ke is Imam Mahdi se muraad Hazrat Isa عليه السلام hain. Aur dar-haqiqat wohi Mahdi hain. Is qaul waalo’n ne Sunan Ibne Majah ki is hadees ko daleel banaya hai jo abhi-abhi guzri hai. (Dekhiye: P70 tahat Unwaan Imam Ibne Taimiya رحمه الله Ki Raae)

Iska Jawaab:

Awwala: Ye riwayat sahih nahi hai. Imam Nasai رحمه الله ne saraahat farmai hai ke: *“Ye riwayat munkar hai au ryehi sahih hai, kyonke uska daar-o-madaar Muhammad bin Khalid al-Jundi par hai. Aur Allama Ibn al-Jauzi رحمه الله ne apni kitaab ‘Al Ilal al-Mutanaahiya’ mein Imam Bayhaqi رحمه الله ka qaul naql kiya hai ke iska daar-o-madaar Jundi par hai. Aur wo majhool hai. Usne Aabaan bin Ayaash se riwayat ki hai aur wo matrook-o-ghair-maqbool hai. Aur ye riwayat munqata-o-ghair-*

mausool bhi hai". (Al Ilal al-Mutanaahiya Fee al-Ahadees al-Waahiya Allama Ibn al-Jauzi: V2 P379; Kitaab al-Malaahim wal Fitan bi-Tahqiq Shaikh Irshad ul Haq Asri رحمه الله [Faislabad Edition])

Isi tarah Imam Bayhaqi رحمه الله ne apne Shaikh Imam Haakim رحمه الله Nishapuri jaise maahir ilm-e-hadees aur raawiyo'n ke haalaat ko khoob jaanne waale imam se naql kiya hai ke jundi majhool hai. Ibne Abi Ayaash matrook hai aur is sanad ke saath ye riwayat zaef hai. (Mustadrak Haakim: Kitab al-Fitan wa Malaahim: V4 P441)

Allama Zahbi رحمه الله ne bhi jundi ko munkar ul hadees kaha hai. Aur Aabaan ka hasan se simaa saabit nahi hai, yehi illat Imam Haakim رحمه الله ne bhi zikr ki hai. (Meezaan ul Etedaal Allama Zahbi: V3 P535)

Imam Shawkaani رحمه الله ne apni kitaab 'Al Fawaaid al-Majmooa' mein likha hai ke Allama Sanaani رحمه الله ne kaha hai ke ye riwayat mauzu-o-manghadat hai. (Al Fawaaid al-Majmooa Fil Ahadees al-Mauzooah: P511 bi-tahqiq Allama Abdur Rahman bin Yahya al-Muallami al-Yamani رحمه الله [Egypt Edition])

Imam Suyuti رحمه الله ne 'Al-Urf al-Wardi Fee Akhbar al-Mahdi' mein Imam Qurtubi رحمه الله se naql kiya hai ke unho'n ne apni kitaab 'At-Tazkirah Fee Ahwaal al-Moota wa Umoor al-Aakhirat' mein likha hai: "*Is riwayat ki sanad zaaef hai*".

Duar-e-haazir ke azeem mohaddis Allama Albani رحمه الله ne 'Silsila al-Ahadees az-Zaeefa' mein is hadees ko zaef-o-munkar qaraar dete hue iski teen (3) illate'n bayan ki hain. Aur Imam Bayhaqi رحمه الله, Imam Haakim رحمه الله, Imam Zahbi رحمه الله, Imam Suyuti رحمه الله, Imam Sanaani رحمه الله, Imam Shawkaani رحمه الله, Imam Qurtubi رحمه الله, aur Haafiz Ibne Hajar Asqalani رحمه الله (At-Taqreeb wa Fath-ul-Baari) ke aqwaal-o-bayanaat naql kiye hain. (Eezan)

Saniya: Agar is riwayat-e-mazkoora ko sahih bhi maan liya jaae tab bhi usse daleel akhaz karna sahih nahi hai. Kyounke Hazrat Isa عليه السلام, Nabi-e-Akram ﷺ aur qiyamat ke darmiyan 'Mahdi-e-Aazam' hain. Aur sahih ahadees mein Nabi-e-Akram ﷺ se saabit hai ke wo mashriqi dimishq ke safed minaar par naazil honge. Aur kitabullah ke saath hukumat-o-faisle karenge. Yahood-o-nasaara ko qatl karenge, jiziya khatam karnege. Aur us waqt ki aam ghair-islami millato'n ke logon ko wo

halaak kar denge.

Lihaaza ye kehna sahih hai ke dar-haqiqat Hazrat Isa عليه السلام ke siwa koi Mahdi nahi agarche unke siwa bhi koi Mahdi ho sakta hai, jaise ye kaha jaata hai ke: *“Nafa dene waale ilm ke siwa koi ilm nahi aur jo maal apne maalik ki surkhrooi ka baais bane uske siwa koi maal nahi, isi tarah hi ye kehna bhi sahih hai ke Mahdi Hazrat Isa عليه السلام hain. Yaane Mahdi-e-Kaamil-o-Maasoom (agarch unke siwa bhi koi Mahdi ho sakta hai)”*.

Doosra Qaul:

Baaz log kehte hainke isse muraad wo Mahdi hain jo ke Bani Abbas mein se ek (1) haakim guzre hain aur unka zamana guzar chuka hai. Us doosre qaul ke qaaileen daleel ke taur par wo riwayat pesh karte hain ke jo Musnad Ahmad mein hai, jis mein Hazrat Saubaan عليه السلام Nabi-e-Akram ﷺ se bayan farmate hain:

إذا رأيتم الرايات السود قد اقبلت من خراسان فاتوها ولو حبواً على الثلج، فان فيها خليفة الله المهدي.

“Jab tum dekho ke khurasaan ki taraf se siyaah jhande aae hain to unke paas pohonch jaao chaahe tumhe’n barp par ghutno’n ke bal hi chal kar kyon na jaana pade. Us lashkar mein Khalifatullah Imam Mahdi honge”. (Musnad Ahmad; Al-Fath ar-Rabbaani: 24/51; Tarteeb-o-Sharh Musnad Ahmad ash-Shaibani; Al-Haawi lil Fataawa lis-Suyuti: V2 P63)

Iska jawaab:

Inki is daleel waali riwayat ki sanad zaeef hai kyonke uski sanad mein ek (1) raawi Ali bin Zaid hai jisse agarche Imam Muslim رحمته الله عليه ne mutaba-aat mein riwayat li hai. Lekin wo zaeef hai. Aur wo aisi munkar riwayaat bhi bayan kar deta hai jin mein wo munfarid hota hai aur jis riwayat ke bayaan karne mein ye raawi munfarid ho wo qaabil-e-istidlaal nahi hoti. Aur ye in riwayaat mein se ek (1) hai, jin par Allama Ibn al-Jauzi رحمته الله عليه ne taan kiya hai. Albatta Haafiz Ibne Hajar رحمته الله عليه ne ‘Al Qaul al-Musaddad Fiz Zahb an Musnad Ahmad’ mein iska difaa kiya hai. (Mishkat al-Masabeeh bi-Tahqiq Shaikh Albani: V3 P1773 H13 az Zamima mushtamil bar-risaala Al Qaul al-Musaddad)

Unki doosri daleel wo riwayat hai jo ke Sunan Ibne Majah mein hai, jis mein Hazrat Saubaan رضي الله عنه hi Nabi-e-Akram ﷺ se isi maane mein riwayat bayan karte hain jaisi ke pehle guzri hai.

Is mein Khalid se riwyaat karne mein soori ke mutaba-aat Abdul Aziz bin Mukhtar ne bhi ki hai. (Sunan Ibne Majah: V2 P1367 bi-Tahqiq Muhammad Fawwad Abdul Baaqi; Sunan Abi Amr ad-Daani: 5 / 93 / ب Baab Maa Jaa-a Fil Mahdi Kitab al-Fitan Abu Abdullah Naeem bin Hammaad 4 / 48 / ب Baab ar-iRiyasaat as-Sood lil Mahdi)

Ye riwayat aur isse pehle waali riwayat ko agar sahih bhi maan liya jaae tab bhi is baat ki daleel nahi ban sakte’n ke Mahdi se muraad wo Mahdi hain Bani Abbas mein se ek (1) Haakim-o-farmarawa guzre hain. Wohi Mahdi Aakhir-uz-zama hain, balke sahih tar baat ye hai ke wo bhi jumla mahdiyo’n mein se ek (1) hain. Isi tarah Hazrat Umar bin Abdul Aziz رضي الله عنه bhi ek (1) Mahdi the balke Hazrat Umar bin Abdul Aziz رضي الله عنه to unse bhi ziyaada is laqab ke mustahiq the. Aur Nabi-e-Akram ﷺ ka irshad-e-giraami hai:

عليكم بستی و سنت الخلفاء الراشدين المهديين من بعدی.

“Meri aur mere baad mere rushd-o-hidayat-yaafta khulafa ki sunnat mazbooti se apnaao”. (Abu Dawood: V5 P13-14 bi-Taaleeq Izzat ad-Dua Aadil as-Seed [Homs, Syria Edition]; Tirmizi Ma’ at-Tohfa: V5 P44 aur kaha Hadees Hasan Sahih hai; Ibne Majah: V1 P16 tahqiq Muhammad Fawaad Abdul Baaqi; Sahih Ibne Majah lil Albani: 40; Silsila Ahadees as-Sahiha: 937)

Do (2) aqwaal mein se ek (1) ki roo se Imam Ahmad bin Hambal رحمته الله ke nazdeek aur baaz deegar ahle ilm ke nazdeek bhi Hazrat Umar bin Abdul Aziz رضي الله عنه rushd-o-hidayaat-yaafta Khulafa mein se ek (1) hain. Aur is mein shak ki koi gunjaaish hi nahi ke wo Rushd-o-Mahdi (rushd-o-hidayat-yaafta) the. Lekin wo, wo Mahdi nahi the jin ka zuhoor aakhir zamaana mein hoga. Balke wo khair-o-rushd ki jaanib mein Mahdi honge.

Jaise ke shar aur zalaalat-o-gumraahi ki jaanib mein dajjal hoga aur jis tarah khilaaf-e-aadat-o-fitrat umoor pesh karke dikhaane waale us dajjal-e-akbar se pehle bhi kai kazzaab-o-dajjal honge. Isi tarah hi Mahdi-e-Akbar se pehle bhi kai ahle rushd-o-hidayat Mahdi honge.

Teesra Qaul:

Ummat-e-Islamiya ke aksar ulama-e-kiraam ka kehna hai ke Imam Mahdi Nabi-e-Akram ﷺ ke ahle baet mein se ek (1) shakhs honge, aur Hazrat Hasan bin Ali ﷺ ki aulaad mein se honge. Wo aakhir zamana mein zaahir honge. Jabke ye zameen zulm-o-jor se bhar chuki hogi. Wo aakar use adl-o-insaaf se maamoor kar denge.

Unke Dalaail:

Aksar ahadees isi teesre qaul par dalaalat karti hain aur usi ki taaeed karti hain: Isse aage Allama Ibne Qaiyyim رحمه الله ne zuhoor Imam Mahdi ke baare mein waarida ahadees bhi naql ki hain.

Aur phir likha hai: “Agarche inki isnaad mein kuch zof-o-gharaabat paai jaati hai, lekin ye in ahadees mein se hain jo ek-dosre ke saath mil kar quwwat ikhtiyaar kar jaati hain aur in mein se ek (1) hadees doosri ko taqwiyat pohonchati hai”.

Aur ek (1) jagah likha hai: *“Zuhoor-e-Imam Mahdi ka pataa dene waali ahadees ki chaar (4) aqsaam hain: Sahih-o-Hasan-o-Ghareeb-o-Mauzoo”.* (Al Manaar al-Muneef li Allama Ibne Qaiyyim رحمه الله: P148-155 [Halab, Syria Edition])

Allama Ibne Qaiyyim رحمه الله ne apni doosri kitaab ‘Ighaasa al-Lahfaan’ mein yahoodiyo’n aur isaaiyo’n ka tazkira karne ke baad likha hai: *“Musalman Hazrat Isa ﷺ ka intezaar kar rahe hain ke wo aasmaan se naazil ho’n aur saleeb ko tode’n, khinzeer ko qatl kare’n aur yahood-o-nasaara ka qila-qama kare’n”.*

Isi tarah Imam Mahdi ke zuhoor ka intezaar kar rahe hain jo Ahle Baet mein se honge aur zulm-o-jor se bhari zameen ko adl-o-insaaf se bhar denge. (Ighaasa al-Lahfaan min Masaaid ash-Shaitaan: V2 P332)

Imam Mahdi ke baare mein Ahle Sunnat ke sirf yehi teen (3) aqwaal hain.

Allama Ibne Qaiyyim رحمه الله ne ek (1) chautha qaul bhi naql kiya hai jo ke shia ka hai. Wo Imam Mahdi se unke imam-e-muntazar (Muhammad

bin Hasan Askari) muraad lete hain. Wo Hazrat Hussain عليه السلام ki aulaad se nahi balke unke baqaul Hazrat Hasan عليه السلام ki aulaad se honge. Unka kehna hai ke wo shehro'n mein maujood magar logon ki nigaaho'n se ojhal hain. Aaj se koi saade-terah-sau (1350) baras pehle wo apne bachpan mein hi ek (1) ghaar (Murra, Iraq) mein daakhil ho gae the.

Ye nazariya rakhne waale log Bani Aadam ke liye baais-e-nang-o-aar¹ aur ahle daanish ke liye mazahka-khez hain. Aur unke baare mein kisi ne kya khoob kaha hai:

ما آن للسرداب ان يلد الذی ، کَلْتَمَوْه بجهلکم ما آن.

فعلى عقولکم العفاء فانکم ، ثلثتم العنقا والغيلان.

“Kya ghaar ke liye abhi waqt nahi aaya ke wo us bacche ko janam de de jiski kahani tum ne jahaalat ke natije mein ghad rakhi hai. Tumhari aql-o-khurd par sad-haif² hai ke tum ne anqa naami be-wujood parinde aur ghelaan jaisi ghair-maujood cheez ke saath hi ek (1) teesri be-wujood cheez ka bhi izaafa kar diya hai”.

Baree'n aql-o-daanish babaaid gareest

Isi tarah Allama Ibne Qaiyyi رحمته الله ne baaz doosre zaalim-o-jaabir hukmraano ka bhi tazkira kiya hai jinho'n ne dande ke zor par apne aap ko Mahdi manwaane ki koshish ki. Tafseel ke liye unki kitaab 'Al Manaar al-Muneef' P147-155 mulaahaza farmaae'n.

Quran-e-Kareem Mein Imam Mahdi Ki Taraf Baaz Isharaat

Ahadees-e-sharifa mein to Imam Mahdi ke baare mein ba-kasrat mawaad maujood hai jiska tazkira ham thoda aage chal kar karne waale hain. Jabke yahan pehle ham Quran-e-Kareem ke do (2) aise muqamaat ka tazkira kar rahe hain, jahan unki taraf waazeh isharaat milte hain aur in muqamaat ka tazkira bataur-e-istidlaal nahi balke

¹ T: Sharm-o-hayaa, ghairat-o-hamiyyat [RKT]

² T: (ضد خيف) Bahut dukh-o-ranj ka izhaar karna, haae afsos [RKT]

mahez bataur-e-istenaas¹ hai taake is baare mein maujood mawaad yakja ho jaae warna kisi baat ka hadees-e-shareef mein aajaana bhi uske saabit hone ke liye kaafi hota hai. Aur kisi cheez ke Quran-e-Kareem mein mazkoora na hone ka ye matlab hargiz nahi hota ke wo cheez maadom-o-ghair-maujood² ya ghair saabit hai.

Hadees-e-shareef doosra masdar-e-shariyat³ hai aur Nabi-e-Akram ﷺ ke baare mein irshad-e-Ilaahi hai:

وَمَا يَنْطِقُ عَنِ الْهَوَىٰ ۚ إِنْ هُوَ إِلَّا وَحْيٌ يُوحَىٰ ۖ

Wo (mera nabi) Apni Marzi Se Nahi Bolta Jab Tak Ke Use Wahee Na Ki Jaae. (Surah an-Najm: 3-4)

Ye hadees-o-sunnat ki hujjiyat ke bayan aur uske dalaail zikr karne ka mauqa nahi, is baat ki tafseel mutaalliqa kutub mein dekhi ja sakti hai. (Miftaah al-Jannah fil Ihtijaj bis Sunnah Allama Jalaluddin Suyuti رحمه الله; As-Sunnah wa Makaanaatiha Fit Tashree al-Islami Daktoor Mustafa As-Sabaai رحمه الله; As-Sunnah Hujjah Bi-Nafsiha Allama Shaikh Nasiruddin Albani رحمه الله; Tamaam al-Minnah Fir Radd Alaa Adaa as-Sunnah Muhammad Ahmad Ismail al-Muqaddam رحمه الله; Hujjiyat-e-Hadees Shaikh ul Hadees Maulana Muhammad Ismail Salafi رحمه الله waghairiha minal kitaab)

Al-gharaz baaz mufasssireen-e-kiraam ka kehna hai ke Quran-e-Kareem mein bhi Imam Mahdi ke zuhoor ki taraf waazeh isharaat maujood hain aur yahan ham un mein se do (2) muqamaat ka tazkira kar rahe hain.

Pehla Muqaam:

Is silsile mein pehla muqaam Surah al-Baqara ki ek (1) aayat hai jis mein Irshad-e-Baari Ta'ala hai:

لَهُمْ فِي الدُّنْيَا خِزْيٌ وَلَهُمْ فِي الْآخِرَةِ عَذَابٌ عَظِيمٌ.

Unke liye duniya mein zillat-o-ruswaai aur aakhirat mein bada azaab hai. (Surah al-Baqara: 114)

Imam Tabari رحمه الله: Is aayat-e-mazkoora ki tafseer bayan karte hue Imam al-Mufasssireen Allama Ibne Jarir Tabari رحمه الله farmate hain: *“Hame’n Musa ne, unhe’n Amr ne, unhe’n Isbaat ne Imam Suddi رحمه الله se riwayat*

¹ T: (إِسْتِئْثْنَاءٌ) Sirf jaanne ya samajhne ke liye [RSB]

² T: (مَعْدُوم) Fanaa, ghaayab [RKT]

³ T: (مُصَدَّر) Saadir hone ya nikalne ki jagah, asal, buniyaad [RKT]

bayan ki hai jis mein unho'n ne 'لَهُمْ فِي الدُّنْيَا حِزْبٌ' ki tafseer you'n bayan ki hai ke 'Unki duniya mein zillat-o-ruswaai' us waqt hogi jab Imam Mahdi ka zuhoor-o-qiyaam hoga. Qustuntuniya fatah ho jaaega aur wo unhe'n tahas-nahas kar denge, ye unki zillat-o-ruswaai hogi. Raha maamla 'azaab-e-azeem' ka to wo jahannam ka azaab hai jo ahle jahannam se kam nahi kiya jaaega aur naa hi wo unki maut aakar khatam hoga". (Jaame Bayaan al-MaarooF Tafseer Tabari V2 P535 bi-Tahqiq Allama Ahmad Shakir ؒ)

Imam Qurtubi ؒ:

Imam Qurtubi ؒ ne apni tafseer Al-Jaame li Ahkaam al-Quran mein Imam Suddi ؒ aur Qataada ؒ se bayan kiya hai ke: *"Duniya mein unki zillat-o-ruswaai' Imam Mahdi ke zuhoor ke waqt hogi, jabke wo unke shahro'n Amooriya, Roomiya, aur Qustuntuniya waghaira ko fatah kar lenge, iski tafseel ham ne apni doosri kitab 'At-Tazkirah Fee Ahwaal al-Moota wa Umoor al-Aakhirah' mein zikr ki hai". (Al Jaame li-Ahkaam al-Quran al-MaarooF Tafseer Qurtubi: V2 P79)*

Imam Ibne Kaseer ؒ:

Imam MausooF ؒ ne Imam Suddi ؒ, Ikrima ؒ aur Waail bin Dawood ؒ se naql kiya hai ke: *"Unho'n ne 'Duniya mein zillat-o-ruswaai' ki tafseer 'Khurooj-o-zuhoor-e-Imam Mahdi' bayan ki hai aur is baat ko sahih qaraar diya hai ke duniya mein unki zillat-o-ruswaai is sab kuch se bhi ziyaada aura am hai". (Tafseer al-Quran al-Azeem al-MaarooF Tafseer Ibne Kaseer: V1 P226 [Ash-Shab, Misr])*

Imam Shawkaani ؒ:

Tafseer Fath-ul-Qadeer: mein Imam Shawkaani ؒ farmate hain ke: *"Duniya mein unki zillat-o-ruswaai to us waqt hogi jab Imam Mahdi ka zuhoor hoga aur wo qustuntuniya ko fatah kar lenge aur unhe'n halaak kar denge. Ye unki zillat-o-ruswaai hogi". (Tafseer Fath-ul-Qadeer: li Imam Shawkaani: V1 P132)*

Doosra Muqaam:

Imam Mahdi ke zuhoor ke silsile mein Quran-e-Kareem ka doosra muqaam jise bataur-e-istenaas pesh kiya gaya hai. Wo Surah az-

Zukhruf ki wo aayat 61 hai jis mein Irshad-e-Rabbani hai:

وَأِنَّ لَعَلَّكُمْ لِّلسَّاعَةِ

Aur yaqinan wo qiyamat ki alaamat hain. (Surah az-Zukhruf: 61)

Shaikh Syed Shablanji رحمۃ اللہ علیہ:

Apni kitab ‘Noor-ul-ISAar’ mein Shaikh Mausooof رحمۃ اللہ علیہ likhte hain ke: *“Imam Maqaatil bin Sulaiman رحمۃ اللہ علیہ aur unki muwaafaqat-o-mutaaba-at karne waale deegar mufasssireen ne mazkora aayat mein waarid lafz ‘wo’ ki tafseer bayan karte hue kha hai ke: Wo Imam Mahdi hain: Jo aakhir zamana mein zuhoor farmaenge aur unke zuhoor ke baad qiyamat ki deegar bad-badi alaamaat-o-nishaniyaa’n zaahir hona shuru ho jaaengi aur qiyamat aajaaegi”*. (Noor ul Absaar Shaikh Syed Shablanji ba-hawaala al-Mahdi Haqiqat laa Khuraafah Muhammad Ahmad Ismail al-Muqaddam رحمۃ اللہ علیہ: P88)

Lekin aam Mufasssireen-e-Kiraam رحمۃ اللہ علیہم ne yahan Hazrat Isa عليه السلام muraad liye hain.

Zuhoor-e-Imam Mahdi Se Mutaalliq Ahadees

Qaraeen-e-Kiraam! Yahan tak to Imam Mahdi ke zuhoor se taalluq rakhne waale baaz wo umoor-e-zikr kiye gae hain, jin ka tazkira zaroor lagta tha. Ab ham yahan zuhoor Imam Mahdi ka pataa dene waali ahadees-e-sharifa ka yeke-baad-deegare tazkira kar rahe hain.

Yaad rahe ke Imam Mahdi ke baare mein waarid hone waali ahadees ki taadaad kam-o-besh saade-teen-sau (350) hai. Jin mein se aksariyat to sanad ke etbaar se zaef hain, lekin kuch hasan hatta ke sahih al-isnaad bhi hain.

Shaikh Daktoor Abdul Aleem رحمۃ اللہ علیہ, ka M.A. ka maqaala do (2) jildo’n mein chup gaya hai. Us mein muallif mausoof likhte hain: *“Imam Mahdi ke sareeh zikr par mushtamil aath (8) marfoo hadeese’n aur gyaara (11) aasaar sahih-o-saabit hain aur wo ahadees-o-aasaar jo Imam Mahdi ke sareeh zikr par to mushtamil nahi balke un mein isharaat paae jaate hain. Un mein se mere nazdeek sahih-o-husn marfoo ahadees baaees (22) aur aasaar paanch (5) hain”*. (Al-Ahadees al-Waaridah Fil-Mahdi: V1 P355)

Is tafseel se maaloome hua ke mausoof ke nazdeek Imam Muhammad bin Abdullah al-Maaroof al-Imam Mahdi se mutaalliga tees (30) marfoo ahadees-e-rasool ﷺ aur sola (16) mauqoof-o-maqtoo aasaar-e-sahaaba-o-taabaeen aur taba-taabaeen sahih isnaad se saabit hain. Jin ki majmooi taadaad chiyalees (46) ho gai.

Jabke baaz ahadees-o-aasaar ki isnaad ki sehat-o-zof mein ikhtilaaf hai. Kisi ne zaeeef kaha, kisi ne sahih ya kam-az-kam hasan qaraar diya hai. Lihaaza chiyalees (46) ka adad koi harf-e-aakhir nahi hai, waise bhi baaz ahle ilm ek (1) hi mazmoon ki jitni isnaad bhi saabit ho'n, unhe'n utni hi ahadees shumaar karte hain. Lihaaza ginti mein tafaawut¹ ho jaata hai.

Imam Mahdi Ka Nabi ﷺ Ki Aal Aur Hazrat Fatima-az-Zahra ﷺ Ki Aulaad Se Hona

① Ummul Momineen Hazrat Umme Salama ﷺ bayan karti hain ke maine Nabi-e-Akram ﷺ ko ye farmate hue suna:

المهدي من عترتي من ولد فاطمة رضي الله عنها.

Mahdi meri aal mein se aur (Hazrat) Fatima-az-Zahra ﷺ ki aulaad mein se honge. (Abu Dawood: Kitab al-Mahdi: H4284 [Abdul Hamid Mohiuddin Edition]; Aun al-Maabood: V11 P373-374; Musnad Ahmad: V3 P36; Ibne Majah Mukhtasaran: Kitab al-Fitan Baab Khurooj Mahdi: V2 P519 H4152; Taareekh-e-Kabeer li Imam Bukhari: 2/1/346; Al Kaamil li Ibne Adee: 3/1053; Tazkirah al-Huffaaz li-Zahbi: V2 P463; Al Ilal al-Mutanaahiya: 47 ب; Talkhees al-Ilal li-Zahbi: 75 ب; Mustadrak Haakim: V4 P558, V4 P557, V5 1049, 1057, 1061; Sunan al-Waaridah Fil-Fitan; Al-Uqaili: 139, 300; Al Mawaarid li Ibne Hibban: 1880; Masabeeh as-Sunnah mein Imam Baghwi ﷺ ne ise Hasan darja ki ahadees mein waarid kiya hai. Imam Suyuti ﷺ ne Jaame Sagheer ki Sharah as-Siraaj al-Muneer mein siki sanad ko hasan qaraar diya hai. Aur Allama Naasiruddin Albani ﷺ ne Silsila Ahadees az-Zaeefa mein iski sanad ko jaiyyad kaha hai, uske tamaam raawiyo'n ko siqa kaha hai aur kai shawaahid bataae hain. (Az-Zaeefa: V1 P108) (Mishkat: 3/2) Aur Allama Albani ﷺ ne use Jaame Sagheer ki sahih-o-zaeeef mein taqseem ke waqt Sahih Jaame Sagheer mein zikr kiya hai. Sahih Jaame Sagheer: 3/6/22 H6610; Dekhiye: 2/3/39_40 H1529. Allama Albani ﷺ likhte hain ke is hadees ko to Allama Ibne Khaldoon ﷺ bhi zaeeef qaraar nahi de sake: P40)

② Hazrat Qataada ﷺ kehte hain ke maine Hazrat Saeed bin Musaiyyib

¹ T: (تَفَاوُت) Farq, imtiyaz [RKT]

ﷺ se poocha: ‘المهدي حق هو؟’ *“Kya waaqai Mahdi honge?”* To unho’n ne jawab diya: *“Ye haqiqat hai”*. Maine poocha: ‘ممن هو؟’ *“Wo kin mein se honge?”* Unho’n ne farmaya: *“Wo quraish se honge”*. Maine arz kiya: *“Quraish ke kis khandaan se honge?”* To unho’n ne bataya ke: *“Bani Hashim se”*. Maine arz kiya: *“Bani Hashim ki kis shaakh se”*. To unho’n ne batlaya ke *“Bani Abdul Muttalib se honge”*. Maine poocha *“Bani Abdul Muttalib ke kis ghar se honge?”* To unho’n ne farmaya: ‘من ولد فاطمة’ *“Wo Hazrat Fatima ﷺ ki aulaad mein se honge”*. (Al Fitān Naeem bin Hammad: P102; Sunan al-Waaridah Fil Fitān Amr ad-Daani: 5/1056 H574, 5/1060 H580; Imam Bastawi ne iske turq jama karke is hadees ko Hasan qaraar diya: V1 P225)

③ Hazrat Abu Saeed Khudri رضي الله عنه bayan karte hain ke Nabi-e-Akram ﷺ ne irshad farmaya:

لا تقوم الساعة حتى تملأ الارض ظلماً و عدواناً ، قال ثم يخرج رجل من عترتي أو من اهل بيتي يملؤها قسطاً و عدلاً كما ملئت ظلماً و عدواناً.

“Us waqt tak qiyamat nahi aaegi jab tak ke ye duniya zulm-o-sarkashi se na bhar jae farmaya: Phir meri aal ya mere ahle baet mein se ek (1) aadmi zaahir hoga jo duniya ko isi tarah adl-o-insaaf se bhar dega jis tarah ke wo zulm-o-sarkashi se bhar chuki hogi”. (Musnad Ahmad: V3 P36; Sahih Ibne Hibban; Al Mawaarid 1880; Mustadrak Haakim 4/557. Imam Haakim رحمه الله ne ise sahih kaha hai. Aur Allama Zahbi رحمه الله ne Talkhees al-Mustadrak mein unki muwaafaqat ki hai; Hilyatul Auliya li Abu Nuaim: V3 P101. Allama Albani رحمه الله ne is hadees ko mutawaatir qaraar diya hai dekhiye Silsila Ahadees as-Sahiha: V4 P39-40 H1529)

Imam Mahdi Ke Khad-o-khaal aur Adl-o-Insaaf

④ Hazrat Abu Saeed Khudri رضي الله عنه se hi marwi taqriban isi maane-o-mafhoom ki magar ek (1) izaafi jumla waali hadees mein Nabi-e-Akram ﷺ ka irshad-e-giraami hai:

المهدي مني ، اجلي الجبهة اقنى الانف ، يملأ الارض فسطاً و عدلاً كما ملئت ظلماً و جوراً يملك سبع سنين.

“Mahdi meri nasl se honge, kushaada peshani aur khoobsoorat khadi satwaa’n naak hogi, wo zameen ke zulm-o-sitam se bhar chuke hone ke baad use adl-o-insaaf se maamoor kar denge aur saat (7) saal hukumat karenge”. (Abu Dawood: V4 P107 H2485. Imam Ahmad رحمه الله ne iske ek (1) mukhtalif-feeh raawi ko saaleh-ul-hadees qaraar diya hai; Aun al-Maabood: V11 P275, Affan bin Muslim ne ise siqa aur Yahya al-Qattaan ne iski badi taareef ki hai. Takhreej as-Sunan: V6

P161. Allama Ibnul Qaiyyim رحمه الله ne Al Manaar al-Muneef: 74 mein ise jaiyyid sanad waali qaraar diya hai. Masabeeh as-Sunnah mein Allama Baghwi رحمه الله ne ise hasan darja waali ahadees mein zikr kiya hai. Aur Imam Suyuti رحمه الله ne Al-Jaame as-Sagheer mein iske sahih hone ka ishaara diya hai jabke Allama Albani رحمه الله ne iski sanad ko hasan kaha hai. (Mishkat: 3/1501)

⑤ Hazrat Abu Saeed Khudri رحمه الله se marwi irshad-e-nabawi ﷺ hai:

لا تقوم الساعة حتى يملك رجل من اهل بيتي ، اجلي ، اقنى ، يملأ الارض عدلاً كما ملئت قبله ظلماً ، يكون سبع سنين.

“Us waqt tak qiyamat nahi aaegi jab tak ke mere ahle baet mein se ek (1) kushaada peshani waaala, aur satwaa’n (khadi) naak waala shakhs haakim na bane. Wo duniya ko adl-o-insaaf se bhar dega jo ke pehle zulm-o-jor se bhar chuki hogi. Aur uska ahd-e-khilafat saat (7) saal hoga”. (Musnad Ahmad: V3 P17; Musand Abi Yaala (66 alif); Majma az-Zawaaid: V7 P314; Al Ihsaan: V8 P294 Alif; Akhbaar Asbahaan Abu Nuaim: V1 P84; Bastawi ne hasan kaha: V1 P301)

⑥ Hazrat Abu Saeed Khudri رحمه الله hi se marwi irshad-e-nabawi ﷺ hai:

تُملا الارض جوراً وظلماً فيخرج رجل من عترتي ، يملك سبعاً او تسعاً فيملأ الارض قسطاً وعدلاً.

“Zameen zulm-o-jor se bhar jaaegi to mere khandaan mein se ek (1) aadmi haakim banega. Aur saat (7) ya nau (9) saal hukumat karega. Wo zameen ko adl-o-insaaf ke bhar dega”. (Musnad 1)

⑦ Isi maane-o-mafhoom aur milte-julte alfaaz ki ek (1) hadees-e-Hazrat Abu Saeed Khudri رحمه الله se hi musnad Haaris bin Abu Usama (Al Urf al-Wardi Fee Akhbaar al-Mahdi lis Suyuti, Al-Haawi: V2 P132; Hilyatul Auliya li Abu Nuaim mein bhi marwi hai. Iski sanad Sahih li-Ghaerihi hai, jaisa ke Maulana Abdul Aleem ne natija-e-tahqiq zikr kiya hai. (v1 P311)

⑧ Isi tarah milte-julte alfaaz waali hadees Abu Saeed Khudri رحمه الله (Musnad Ahmad: V3 P36; Musnad Abu Yaala (61ب), Ibne Hibban: (Al Ihsaan: V8 P293; Mawaarid uz-Zamaan: P464 aur Mustadrak Haakim: V4 P557 mein bhi hai. Aur maane-o-mafhoom bhi pehle waala hai aur Shaikh Bastawi ne iski sanad ko sahih qaraar diya hai: V1 P314.

⑨ Hazrat Ali رحمه الله se marwi Irshad-e-Risaalat Ma-aab ﷺ hai:

لولم يبق من الدهر الا يوم لبعث الله رجلاً من اهل بيتي يملؤها عدلاً كما ملئت جوراً.

“Agarche is duniya ek (1) din hi baaqi kyouun na reh jaae Allah Ta’ala mere ahle baet mein se ek (1) aadmi ko zaahir farmaega jo is duniya ko

adl se bhar dega, jab ke ye zulm se bhar chuki hogi”.

Aur ek (1) riwayat mein hai:

لو يوبق من الدنيا الايوم لبعث الله عزوجل رجلا منا يملؤها عدلا كما ملئت جورا.

“Agarche is duniya ka sirf ek (1) hi din kyou n na baaqi rah jaae, Allah Azzo Wajal ham mein se ek (1) aadmi ko zaahir farmaega jo is duniya ko adl se bhar dega jab ke ye jor-o-sitam se bhar chuki hogi”. (Abu Dawood: V4 P107 H4283, Allama Shams ul Haq Azimabadi رَحْمَةُ اللهِ عَلَيْهِ ne Aun al-Maabood Sharh Abu Dawood mein uski sanad ko hasan qawi qaraar diya hai [Aun al-Maabood: V11 P372-373

Neez dekhiye: Faiz ul Qadeer Sharh Jaame Sagheer: V5 P331; Al Ehtijaaj bil Asr Shaikh at-Tuwaijri: P14-15, P134-136. Allama Albani ne bhi ise sahih qaraar diya hai. Dekhiye: Sahih Jaame Sagheer: 3/5/71 H5181; Musnad Ahmad: V2 P117 H733 bi-tahqiq Allama Ahmad Shakir unho’ ne mazkoora dono riwayat-o’n ki isnaad ko sahih qaraar diya hai. Musannaf Ibne Abi Shaiba: 321 ب; As Sunan al-Warda Abu Amr ad-Daani: 5 /1045 H561)

Imam Mahdi Ka Naam-o-Waladiyyat Aur Kuniyat

Imam Mahdi kea dl-o-insaaf ka tazkira to pehli ahadees mein bhi aagaya hai jabke in darj-e-zel ahadees mein unke ism-e-giraami aur waladiyyat ka tazkira bhi adl-o-insaaf ke saath-saath hi hai. Chunache:

⑩ Hazrat Abdulillah bin Masood رَضِيَ اللهُ عَنْهُ se marwi irshad-e-Nabawi ﷺ hai:

لا تقوم الساعة حتى يلى رجل من اهل بيتى يواطى اسمه اسمى.

“Us waqt tak qiyamat qaayam nahi hogi jab tak ke mere ahle baet mein se mere hi naam ka ek (1) shakhs haakim na ho”. (Musnad Ahmad: V1 P376, is hadees ke teen (3) turq hain aur teeno ki asaneed sahih hain. Dekhiye Al-Ehtijaaj bil-Asr lit-Tuwaijri: P132-133 is hadees ko Allama Ahmad Shakir رَضِيَ اللهُ عَنْهُ ne bhi Tahqiq al-Musnad: V5 P196 H3571 mein sahih qaraar diya hai)

⑪ Hazrat Abdullah bin Masood رَضِيَ اللهُ عَنْهُ se hi ek (1) aur hadees mein irshad-e-nabawi ﷺ hai:

لا تنقضى الايام ولا يذهب الدهر حتى يملك رجل من اهل بيتى اسمه يواطى اسمه.

“Arsa-e-zindagi aur ye duniya us waqt tak khatam nahi honge jab tak mere ahle baet mein se ek (1) aisa shakhs haakim na ho jiska naam mere hi naam par hoga”. (Musnad Ahmad: V1 P376, V1 P448 Allama Ahmad Shakir ne Tahqiq al-Munsad: V5 P199 H3572 mein is hadees ko sahih qaraar diya hai).

⑫ Hazrat Abdullah bin Masood رضي الله عنه se hi marwi irshad-e-nabawi ﷺ hai:

يلي رجل من اهل بيتي يواطئ اسمه اسمي.

“Mere ahle baet mein se ek (1) aadmi haakim banega jiska naam mere naam par hi hoga”. (Tirmizi: V4 P505; Musnad Ahmad: V1 P376 bi-tahqiq Ahmad Shakir: H3571; Sahih Jaame Sagheer mein Allama Albani ne sahih aur hasan kaha: V6 P359 H8016)

⑬ Hazrat Abdullah bin Masood رضي الله عنه se hi marwi ek (1) irshad-e-nabawi ﷺ hai:

يلي امر هذه الامة في آخر زمانها رجل من اهل بيتي يواطئ اسمه اسمي.

“Is ummat ki baag daud aakhir zamana mein mere ahle baet mein se ek (1) shakhs sambhalega jis ka naam mere naam par hoga”. (Mojam Tabarani Kabeer: V10 P167 H10227; Akhbaar Asbahaan Abu Nuaim: V1 P329 is ki sanad ko Daktoor Abdul Aleem Bastawi رحمته الله ne hasan qaraar diya hai: V1 P261)

⑭ Hazrat Abdullah bin Masood رضي الله عنه se marwi ek (1) aur irshad-e-nabawi ﷺ hai:

لو لم يبق من الدنيا الا يوم لطول الله ذلك اليوم حتى يبعث فيه رجلا مني او من اهل بيتي يواطئ اسمه اسمي و اسم ابيه اسم ابي.

“Agarche duniya ki zindagi mein se sirf ek (1) din hi baaqi kyoum na reh jaae, Allah us din ko hi taweel kar dega yahan tak ke is mein mere ahle baet mein se ek (1) aadmi ko hukumat dega, uska naam mere naam par aur uske baap ka naam mere baap ke naam par hoga”. (Abu Dawood: V4 P106; Musannaf Ibne Abi Shaiba: (ب 321); Akhbaar Asbahaan Abu Nuaim: V2 P165; Mojam Tabarani Kabeer: V10 P163 H10213, V1 P166 H222; Mishkat: V3 P24 H5452 mein Albani ne hasan kaha; Sahih Jaame Sagheer: V5 P70 H5180 mein Sahih kaha, aur Bastawi ne Sahih Li-gaerihi: V1 P268)

⑮ Hazrat Abdullah bin Masood رضي الله عنه hi se ek (1) aur hadees mein irshad-e-risaalat-ma-aab ﷺ hai

لا تذهب الدنيا حتى يملك رجل من اهل بيتي يواطئ اسمه اسمي و عند ابي داؤد و : اسم ابيه اسم ابي يملأ الارض قسطا و عدلا كما ملئت ظلما وجورا.

“Ye duniya us waqt tak khatam nahi hogi jab tak ke mere ahle baet mein se ek (1) aisa shakhs na ho jo mere hi naam waala hoga”. (Abu Dawood: V4 P472; Mojam Tabarani Sagheer: V2 P148; Mojam Kabeer: !0 P164-167; Mustadrak Haakim: V4 P442; Tirmizi: V6 P484; Musnad Ahmad: V5 P199. Imam Abu Dawood, Tirmizi, Ibne

Majah, Ibne Qaiyyim, Imam Haakim-o-Zahbi رحمہ اللہ Shaikh Albani aur Allama Ahmad Shakir رحمہ اللہ ne ise sahih qaraar diya hai. Dekhiye Aun al-Maabood: 11/371-373; Tohfa al-Ahwazi: V6 P484-485; Mustadrak Haakim; Talkhees Zahbi: V4 P442; Minhaj as-Sunnah: V4 P211; Al Manaar al-Muneef: P84; Tahqiq al-Musnad: V5 P196-199 H3573; Sahih Jaame Sagheer: V5 P70-71 H5180; Allama Albani ne Mishkat: V3 P1501 H5452 mein hasan kaha)

Tardeed-e-Shia:

Ye hadees-e-shia ka khula radd hai jo kehte hain ke Imam Mahdi ka naam Muhammad bin Hasan Askari hoga.

⑩ ...Ek (1) taabai Hazrat Sameet Imam Mahdi ke naam aur umr ke bare mein bayan karte hain: ‘اسمہ اسم نبی’ *“Uska naam ek (1) nabi ke naam par hoga”*.

Aur aage bayan kiya hai ke: *“Un ki umr 51, 52 saal hogi aur wo saat (7) ya aath (8) saal hukumat karenge”*. (Sunan al-Wardah Fil Fitn Abu Amr wa Ad-Daani: V5 P1058 H576-577; Bastawi: V1 P228 men sahih kaha)

Muddat-e-Ahd-e-Imam Mahdi

Imam Mahdi kitne saal khalifa rahenge: Unke ahd-e-khilaafat ki muddat ka tazkira bhi ahadees mein aaya hai. Chunache:

⑪ Hazrat Abu Saeed Khudri رضی اللہ عنہ bayan farmate hain ke Nabi-e-Akram ﷺ ne irshad farmaya:

يُخْرِجُ فِي آخِرِ أُمَّتِي الْمَهْدِيَّ يُسْقِيهِ اللَّهُ الْمَغِيثَ تَخْرُجُ الْأَرْضُ نَبَاتَهَا وَيُعْطَى الْمَالُ صَحَاحًا وَتَكْثُرُ الْمَاشِيَةُ وَتَعْظُمُ الْأُمَّةُ وَيُعِيشُ سَبْعًا أَوْ ثَمَانِيًا يَعْنِي حَبَجًا.

“Meri ummat ke aakhir zamana mein mahdi ka zuhoor hoga, Allah unhe’n baarish ataa karega, us waqt zameen apni nabataat zaahir kar degi, wo logon mein masawiyaana andaaz se maal taqseem karenge. Maal-maweshi aam ho jaaenge, ummat bahut badh jaaegi, wo saat (7) ya aath (8) saal zinda rahenge”. (Mustadrak Haakim: V4 P557-558; Imam Zahbi ne bhi is (hadees) ko Sahih qaraar diya aur un (Imam Haakim) ki baat se ittifaq kiya hai; Shaikh Albani رحمہ اللہ ne iski sanad ko sahih qaraar diya hai; Silsilah Ahadees as-Sahiha: V2 P336 H711)

⑫ Hazrat Abu Saeed Khudri رضی اللہ عنہ se marwi irshad-e-Nabawi ﷺ hai:

يُخْرِجُ فِي آخِرِ الزَّمَانِ خَلِيفَةً يُعْطَى الْحَقَّ بِغَيْرِ عَدَدٍ.

“Aakhri zamana mein ek (1) khalifa roonuma hoga. Jo logon ko an-

ginat hi dega". (Musannaf Ibne Abi Shaiba: (ب 123) Kitaab al-Fitan (ب 98); Bastawi ne sahih kaha: V1 P318

①٩ Hazrat Abu Saeed Khudri ؓ ek (1) hadees mein bayan karte hain ke hame'n is baat ka khadsha laahiqa hua ke Nabi-e-Akram ﷺ ke baad hamare maabaen koi fitna na paida ho jaae. Chunache ham ne Nabi-e-Akram ﷺ se sawaal kiya to aap ﷺ ne farmaya:

ان في امتي المهدي يخرج يعيش ، حمسا او سبعا او تسعاً ، زيد العمى الشاك.

"Meri ummat mein Mahdi ka zuhoor hoga aur wo paanch (5) ya saat (7) ya nau (9) saal tak zinda rahega, ye shak raawi Zaid al-Ame'e ki taraf se hai".

Aage sahaabi raawi bayan karte hain ke ham ne Nabi-e-Akram ﷺ se istifsaar kiya ke ye paanch (5), saat (7), nau (9) kya hai, to Aap ﷺ ne farmaya: Saal. Phir farmaya:

فيجئني اليه الرجل فيقول يا مهدي ، اعطني ، اعطني قال : فيحني له في ثوبه ما استطاع ان يحمله.

"Unke paas koi aadmi aaega aur kahega: Aye Mahdi! Mujhe kuch ataa keejiye. Wo use uske kapde mein itni khairaat bhar denge, jitni wo ba-mushkil utha sakega". (Tirmizi: Baab 53 H2233; Sahih Sunan Tirmizi lil Albani: 1820, 2347; Ibne Majah: V2 P518 H4149; Sahih Sunan Ibne Majah lil Albani H4083; Musnad Ahmad: V3 P21-22; Musnad Ahmad: 3 / 5, 38, 48, 49, 60, 96, 98)

②٠ Hazrat Abu Saeed Khudri ؓ se marwi irshad-e-nabawi ﷺ hai:

يكون في امتي المهدي ان طال عمره او قصر عاش سبع سنين او ثمان سنين او تسع سنين ، يملأ الارضى ضسطا وعدلا تخرج الارض نباتها و تمطر السماء قطرها.

"Meri ummat mein 'Mahdi' honge. Unki umr-e-khilafat saat (7), aath (8) ya nau (9) saal hogi. Wo zameen ko adl-o-insaaf se bhar denge, zameen nabataat nikaal degi".

Ibne Abi Shaiba mein ye alfaaz izaafi bhi hain:

و تعيش امتي في زمانه عيشا لم يعيشه قبل ذلك.

"Uske ahd mein meri ummat itne maze se hogi ke pehle kabhi na rahi hogi". (Musnad Ahmad: V3 P26-27; Musannaf Ibne Abi Shaiba: 2/2/321; Al Ahadees al-Waaridah Fil Mahdi mein Maulana Daktoor Abdul Aleem Bastawi ne iski sanad ko 'Hasan li-shawaahida' qaraar diya hai: V1 P179)

②۱ Hazrat Mujahid رحمۃ اللہ علیہ ek (1) Sahabi رضی اللہ عنہ se bayan karte hain ke unho'n ne farmaya: *“Mahdi ka zuhoor tab hoga, jab be-qusoor jaan (nafs-e-zakiya) ko qatl kiya jaaega (zulm aam ho jaaega)”*. Aur aage jaakar usi asr mein hai:

وهو يملأ الارض قسطاً وعدلاً و تخرج الارض من نباتها، و تمطر السماء مطرها و تنعم امتي في ولايته نعمة لم تنعمها قط.

“Wo zameen ko adl-o-insaaf se bhar denge, zameen apni angora nikaal degi. Aasmaan baaraan-e-rahmat naazil karega, aur meri ummat kabhi itni nemat mein nahi rahi hogi, jitni us waqt hogi”. (Musannaf Ibne Abi Shaiba: 321ب , 322 و; Shaikh Abdul Aleem ne Al Ahadees al-Waaridah Fil Mahdi: V1 P214 ne sahih kaha)

②۲ Taba-taabaen mein se Matar رحمۃ اللہ علیہ (kisi ke Hazrat Umar bin Abdul Aziz رحمۃ اللہ علیہ ke Mahdi hone ka tazkira karne par) bayan karte hain:

بلغنا ان المهدي يصنع شيئاً لم يصنعه عمر بن عبد العزيز.

“Hame’n Imam Mahdi ke baare mein khabar mili hai ke wo aisa kaam kaenge jo Umar bin Abdul Aziz رحمۃ اللہ علیہ ne bhi nahi kiya”.

Aur aage tafseel hai ke koi saail¹ aaega wo use bait ul maal mein jaakar hasb-e-mansha daulat se daaman bharne ki ijaazat denge. Baahar jaakar logon ko dekh kar wo sharminada ho kar waapas aaega aur kahega ke ye jo daulat mein le gaya tha lautane aaya hoo’n to wo aapas lene se inkaar kar denge aur kahenge: *“إِنَّا نعطى ولا نأخذ”* *“Ham ataa karte hain lete nahi”*. (Al Fitān Nuaim bin Hammad (99 alf); Sunan al-Waaridah Fil Fitān Abu Amr wad-Daani: V5 P1064 H585 [Sanad Sahih]; Al Ahadees al-Waaridah: V1 P227)

Wazaahat:

Saabiq mein zikr ki gai mutaaddid ahadees mein ahd-e-Imam Mahdi ki muddat ke baare mein mukhtalif adaa waarid hue hain. Jin mein paanch (5) saal, saath saal, aath (8) saal aur nau (9) saal ki muddat aai hai. Isi wazaahat karte hue Allama Abdur Rahman Mubarakpuri رحمۃ اللہ علیہ likhte hain: *“Ye shak baaz raawiyo’n ki taraf se hai jab ke Abu Dawood waali Hazrat Abu Saeed Khudri رضی اللہ عنہ se marwi hadees mein bila-shak saat (7) saal ka zikr aaya hai. Isi tarah Ummul Momineen Hazrat Umme*

¹ T: (سائل) Poochne waala, aarzumand, dariyaft karne waala [RKT]

Salama ﷺ se marwi hadees mein bhi shak ke baghair saaf saat (7) hi saal ka zikr aaya hai. Lihaaza ye jazm-o-yaqeen waala qaul shak waale aqwaal par muqaddam hoga". (Tohfa al-Ahwazi Allama Mubarakpuri: V6 P487 Hadees Abu Saeed Khudri ﷺ ke liye dekhiye hadees number 4 P86 Takhreej number 1 aur Hadees-e-Ummul Momineen Hazrat Umme Salama ﷺ ke liye dekhiye: Hadees Number 1 P84 Takhreej number 1)

Imam Mahdi Ke Saath Lutf-e-Ilaahi Aur Karamaat Ka Zuhoor

Baaz ahadees mein Imam Mahdi ke saath Allah Ta'ala ke khusoosi lutf-o-karam ka zikr aaya hai aur uske natije mein baaz karamaat bhi zaahir hongy. Chunache:

②③ Hazrat Ali ﷺ se marwi hai ke Nabi-e-Akram ﷺ ne irshad farmaya:

المهدى منا اهل البيت يصلحه الله فى ليلة (واحدة).

"Mahdi hamare ahle baet mein se honge, Allah Ta'ala unki sirf ek (1) hi raat mein islaah farmaega". (Ibne Majah: V2 P519 H4151; Musnad Ahmad: V1 P84; Musannaf Ibne Abi Shaiba (ب 321); Taareekh-e-Kabeer Imam Bukhari: 1 / 1 / 317; Musnad Abi Yaala: V1 P359; Musnad: V2 P58; Az-Zuafa lil Uqiali: V4 P466; Al Kaamil Ibne Adeed: V7 P2643; Hilyatul Auliya Abu Nuaim: V3 P177; Akhbaar Asbahaan Abu Nuaim: V1 P170; Sunan al-Waaridah Fil Fitan Abu Amr ad-Daani: 5 1059; Ahmad Shakir ne Taaleeq al-Musnad mein ise sahih qaraar diya hai. Dekhiye H645; Jaame Sagheer mein Imam Suyuti ﷺ ne uske Hasan hone ka ishaara diya hai. Dekhiye Fath-ul-Qadeer Sharh Jaame Sagheer Allama Munaawi ﷺ V6 P278. Shaikh Albani ne bhi ise Sahih Qaraar diya hai. Sahih Jaame Sagheer: H6611 aur ise Uqaaili, Ibne Adeed aur Abu Nuaim ki taraf bhi mansoob kiya hai. (Ar-Raudh an-Nazr lil Albani: V2 P53; Silsila Ahadees as-Sahiha: H2371. Daktoor Abdul Aleem ne ise Hasan qaraar diya hai Al-Ahadees al-Waaridah Fil Mahdi: V1 P157)

②④ Hazrat Ali ﷺ se mauqoofan ek (1) asar bhi marwi hai jis mein wo farmate hain:

المهدى منا اهل البيت يصلحه الله فى ليلة.

"Mahdi ham ahle baet mein se honge. Allah Ta'ala ek (1) hi raat mein unki islaah farma dega". (Musannaf Ibne Abi Shaiba: Shaikh Abdul Aleem ne iski sanad ko hasan qaraar diya hai aur likha hai ke ba-zaahir to ye mauqoof hai, lekin hukman ye bhi marfoo hi hai. Kyounke aisi baate'n raae marzi se to nahi kahi jaatee'n. Al-Ahadees al-Waaridah: V1 P205)

Is hadees mein waarida jumla 'يصلحه الله فى ليلة واحدة' ke silsila mein pehli

baat to ye hai ke ye (waahida) ka lafz baaz kutub mein waarid hua hai. Ibne Majah-o-Musnad Ahmad mein nahi hai. Isil iye ham ne ‘()’ ke andar likha hai.

Doosri baat ye ke us jumla mein jo aaya hai ke Allah Ta'ala uski islaah sirf ek (1) hi raat mein farma dega, uske do (2) maane ho sakte hain:

❶ Allah Ta'ala unhe’n ek (1) raat mein mansab-e-khilafat ke liye taiyyaar kar dega.

❷ Un mein baaz uyoob-o-naqaais maujood honge, jinhe’n Allah Ta'ala ek (1) hi raat mein zaayal kar dega. (Al Ehtijaa Bil-Asr Alaa Man Ankar al-Mahdi al-Muntazar: P263 li Shaikh Hamood at-Tuwaijri [Second edition])

Isi doosre maane ko Imam Ibne Kaseer رحمه الله ne ikhtiyaar kiya aur tarjeeh di hai, chunache wo likhte hain:

ای یتوب علیه و یوفقه و یلهمه و یرشده بعد ان لم یکن كذلك.

“Allah Ta'ala unki taraf mutawajje hoga aur unhe’n taufeeq se nawaazega aur unhe’n rushd-o-hidayat ataa farmaaega jab ke wo pehle aise nahi honge”. (Al Fitan wal-Malaahim al-Maaroof an-Nihaaya li Kitaabiha al-Bidaaya wan-Nihaaya: V1 P43, V1 P39 bi-tahqiq Daktoor Taa Haa Zaini)

Jabke Mulla Ali Qaari رحمه الله kehte hain ke: *“Allah Ta'ala unke maamle ki islaah farma dega aur raato’n-raat ya raat ki sirf ek (1) hi ghadi mein unki qadr-o-manzilat buland kar dega, hatta ke usi raat mein tamaam arbaab-e-hil-o-aqd¹ ya ahle ikhtiyaar unko khalifa maanne par muttafiq ho jaaenge”*. (Mirqaat al-Mafateeh li Mulla Ali Qaari: V5 P180)

Sach hai: ‘فَعَالٌ لِّمَا يُرِيدُ’ ‘يَفْعَلُ مَا يَشَاءُ’

❷ Ummul Momineen Hazrat Umme Salama رضي الله عنها bayan karti hain ke Nabi ﷺ ek (1) din mere ghar mein lete hue the ke ‘إِنَّا لِلَّهِ وَإِنَّا إِلَيْهِ رَاجِعُونَ’ padhte hue uth kar baith gae. Maine arz kiya: Aye Allah ke Rasool ﷺ! Mere maa baap Aap ﷺ par fida ho’n, kya hua? To Aap ﷺ ne farmaya:

جيش من امتي يجيئون من قبل الشام يؤمون البيت لرجل يمنعه الله منهم حتى اذا كانوا بالبيداء من

¹ T: (حَلَّ و عَقْد) Kisi ilaaqe ya mulk ke hukmraan, arbaab-e-ikhtiyaar, authorities [RKT]

ذی الحلیفہ خسف بہم و مصادرہم شتی۔

“Meri ummat ke logon ka ek (1) lashkar mulk-e-shaam ki taraf se ek (1) aadmi ki wajah se baitullah shareef par hamla-aawar hoga. Aur Allah Ta'ala un sab se uska difaa karega, yahan tak ke jab wo baeda (maidaan) dhul halifa mein honge to zameen mein dhansa diye jaaenge, aur wo kai qism ke log (musaafir waghaira bhi) honge”.

Maine arz kiya! Aye Allah ke Rasool ﷺ! Wo sab kis tarah dhansa diye jaaenge jabke wo mukhtalif aqsaam ke log honge. (Yaane aam musaafir bhi shaamil honge) Aap ﷺ ne farmaya:

ان منهم من جبر ، ان منهم من جبر (ثلاثا)۔

“Un mein se baaz majboor kiye gae honge, un mein se baaz majboor kiye gae honge”. Aap ﷺ ne teen (3) martaba ye baat farmaai. (Musnad Ahmad: V6 P259; Musand Abu Yaala: 4 / 1668; Allama Haithami رحمہ اللہ ne iski shahid ba-riwayat Ummul Momineen Hazrat Ayesha رضی اللہ عنہا ka tazkira karke uske kam-az-kam hasan hone ka ishara diya hai. [Majma az-Zawaaid: V7 P613])

②۶ Ummul Momineen Hazrat Umme Salama رضی اللہ عنہا se hi baaz deegar turq se marwi ahadees mein baaz jumle aur bhi hain. Jin se pataa chalta hai ke Makkah Mukarrama (Baitullah) par jis shakhs ki wajah se hamla hoga, wo Imam Mahdi honge. Chunache Irshad-e-Nabawi ﷺ hai:

يكون اختلاف عند موت خليفة ، فيخرج رجل من اهل المدينة هاربًا الى مكة ، فيأتيه ناس من اهل مكة فيخرجونه و هو كاره فيبايعونه بين الركن والمقام و يبعث اليهم بعث من الشام (و في نسخة:) من اهل الشام فيخسف بهم بين مكة و المدينة فاذا رأى الناس ذلك اتاه ابدال الشام و عصائب اهل -العراق فيبايعونه ثم ينشأ رجل من قريش اخواله كلب، فيبعث اليهم بعثا فيظهرون عليهم و ذلك بعث كلب و الخيبة لمن لم يشهد غنيمة كلب فيقسم المال و يعمل في الناس بسنة نبهم و يلقي الاسلام بجرانه في الارض فيلبث سبع سنين ثم يتوفى و يصلى عليه المسلمون.

“Ek (1) khalifa ki wafaat par logon mein ikhtilaaf ho jaaega, ahle madina mein se ek (1) aadmi Makkah Shareef ki taraf bhaag niklega. Ahle Makkah us aadmi ke paas aaenge aur use baa-dile-na-khwasta¹ ghar se nikaal kar hajr-e-aswad aur muqaam-e-Ibrahim ke darmiyan le

¹ T: (با دِل نا خواستہ) Be-dili se, marzi ke khilaaf [RKT]

jaaenge aur wahan uski baeyat karenge. Shaam ki taraf se ek (1) lashkar rawaana kiya jaaega jo ke Makkah-o-Madinah ke maabaen zameen mein dhansa diya jaaega. Log us aadmi ke paas pohonchege aur uski baeyat karenge. Phir quraish-e-khandaan se ek (1) aadmi uthega jiske nanyaal bani kalb honge, wo unki taraf lashkar bhejega. Un par ghaalib aajaaenge aur ye maghloob lashkar bani kalb ka hoga aur jo bani kalb ke lashkar se haasil hone waali ghanimat se kuch haasil na kar saka wo bhi mehroom hi hoga, wo shakhs (ghaalib lashkar waala) maal taqseem karega, logon mein Nabi-e-Akram ﷺ ki sunnat naafiz karega. Us waqt islam mukammal taur par naafiz-o-mustaqar¹ hoga, wo saat (7) saal rahega, phir wafaat pa jaaega aur musalman unki namaz-e-janaza padhenge”. (Musnad Ahmad: V6 P316; Aun al-Maabood: V11 P376-377 H4286- 4288; Musannaf Ibne Abi Shaiba: 15 P45-46; Mojam Tabarani Ausat: H9613; Sahih Ibne Hibban Al Bawaarid: H1881; Musnad Abu Yaala: 4 / 1651; Majma az-Zawaa'id: V7 P315. Shaikh Albani aur Daktoor Abdul Aleem Bastawi ne to is hadees ko zaeeef qaraar diya hai [Az-Za'eefa: 1965; Al Ahadees al-Waaridah Fil Mahdi lil Bastawi: V3 P335]; Jab ke Allama Ibnul Qaiyyim ne iski sanad ko Hasan qaraar diya hai balke kaha hai ke aisi hadees ko sahih kaha jaana chaahiye. Isi tarah Haithami رحمه الله ne iske sahih hone ki taraf ishara kiya hai. Aur Haafiz Zainuddin Iraqi aur Haafiz Ibne Hajar Asqalani رحمه الله ne unki muwafaqat ki hai. Kyounke Majma Zawaa'id ki tahrir ke waqt ye dono bhi unke saath hi hote the. (Al-Ihtijaa' bil-Asr lit-Tuwaijri: P42, P71)

⑦ ... Is hadees ki sehat-o-zof mein agarche ikhtilaaf hai, taaham is baat ki taa'eed kai doosri ahadees se bhi hoti hai ke Imam Mahdi par hamla-aawar hone waala lashkar zameen mein dhansa diya jaaega. Aur ye bhi unki ek (1) karaamat hai. Chunache Hazrat Abu Huraira رحمه الله se marwi hadees mein hai ke dimishq (shaam) se sufyaani naam ka ek (1) shakhs Imam Mahdi (aur unke saathiyo'n) par hamla-aawar hoga. Magar Madina Munawwara aur Makkah Mukarrama (dhul haleefa se aage Makkah shareef ki jaanib waale chatiyal maidaan mein) zameen mein dhansa diya jaaega. Is hadees mein aage mazkoora hai:

... و يخرج رجل من اهل بيتي في الحرة (اي في مكة المكرمة) فيبلغ السفيناني ، فيبعث اليه جندا من جنده فيهمزمهم فيسير اليه السفيناني بمن معه حتى اذا جاز. ببداء من الارض خسف بهم فلا ينجو منهم الا المخبر منهم.

¹ T: (مُسْتَقَرَّ) Theherne ki jagah [RKT], Par yahan muraad hai islam ka mukammal taur par naafiz aur qaayam ho jaana [RSB]

“Mere ahle baet mein se ek (1) aadmi Makkah Mukarrama mein zaahir hoga jiski khabar sufyaani ko pohonchegi. Wo uski taraf apni fauj mein se ek (1) lashkar bhejega jise wo shikast dega. Phir sufyaani khud apni fauj ko lekar chalega aur jab ek (1) chatiyal maidaan mein pohonchega to uski poori fauj zameen mein dhans jaaegi. Aur un mein se ek (1) shakhs ke siwa koi na bachega jo ke is waaqia ki khabar dega”.

(Mustadrak Haakim: V4 P520 aur Imam Haakim ne kaha hai ke ye hadees Imam Bukhari aur Imam Muslim ki shart ke mutaabiq shih hai. Aur Allama Zahbi رحمته الله ne Talkhees al-Mustadrak mein unki muwaafaqat ki hai. Aur Allama Tuwaijri ne bhi Al Ehtijaaj bil-Asr: P38-40 mein is hadees ko sahih qaraar diya hai)

②⑧ Ummul Momineen Hazrat Ayesha Siddiqah رضي الله عنها bayan karti hain ke ek (1) raat Nabi-e-Akram ﷺ ne soe hue apne jism-e-athar ko khilaaf-e-maamool kuch harkat di, jab Aap ﷺ bedaar hue to ham ne arz kiya: Aye Allah ke Rasool ﷺ! Aap ﷺ ne aaj neend ke dauraan apne jism ko kuch aise harkat di hai ke pehle kabhi aise nahi kiya to Aap ﷺ ne farmaya:

العجب ان ناسا من امتي يؤمنون البيت لرجل من قريش قد لجأ بالبيت، حتى اذا كانوا بالبيداء خسف بهم.

“Taajjub hai ke kuch log quraish ke ek (1) aadmi par hamla ki niyyat se baitullah ka rukh karnege kyouнке wo shakhs biatullah mein panaah le chuka hoga aur jab wo log (dhul halifa ke) chatiyal maidaan mein pohonchege to zameen mein dhansa diye jaaenge”. (Mustadra Haakim: V4

P520 aur Imam Haakim ne kaha hai ke ye hadees Imam Bukhari aur Imam Muslim ki shart ke mutaabiq sahi hai. Aur Allama Zahbi ne Talkhees al-Mustadrak mein unki muwaafaqat ki hai. Aur Allama Tuwaijri ne bhi Al-Ehtijaaj Bil-Asr: 38-40 mein is hadees ko sahih qaraar diya hai)

Ham ne arz kiya: Aye Allah ke Rasool ﷺ! Raaste mein kai musaafir log bhi hote hain unka kya qusoor hai? Aap ﷺ ne farmaya:

نعم فيهم المستبصر و المجبور و بن السبيل ، يهلكون مهلكا واحدا و يصدرن مصادرا شتى يعثهم الله على نياتهم.

“Yahan sahih hai, un mein jaan boojh kar shareek hone waale aur baaz majboor log bhi honge, wo halaak to sabhi ho jaaenge lekin aakhirat ke liye Allah Ta'ala sab ko unki apni-apni niyyat ke hisaab se uthaaega”.

(Sahih Bukhari: V3 P460, V4 P284-285; Sahih Muslim: 4 / 2210 H2884; 81 / 6 / 7; Jaame al-Usool li-Ibn al-Aseer: V9 P279)

②⑨ ... Obaidullah bin Qibtiya bayan karte hain ke Haaris bin Abu

Rabeea-o-Abdullah bin Safwaan ؓ aur main Ummul Momineen Hazrat Umme Salama ؓ ki khidmat mein haazir hue. Au runse us lashkar ke mutaalliq poocha jo dhansa diya jaaega. Aur ye Hazrat Abdullah bin Zubair ؓ ke zamana ki baat hai. To unho'n ne bayan kiya ke Nabi-e-Akram ؐ ne irshad farmaya:

يعود عائذ بالبيت فيبعث اليه بعث فاذا كانوا بيداء من الارض خسف بهم.

“Ek (1) shakhs baitullah shareef ki panaah lega, us par hamla karne ke liye ek (1) lashkar bheja jaaega aur jab wo lashkar dhul hulaifa ke maidaan mein pohonchega to zameen mein dhansa diya jaaega”.

Wo farmati hain ke: Maine arz kiya: Aye Allah ke Rasool ﷺ! Jo shakhs majbooran us lashkar mein shareek hua hoga uska kya anjaam hoga? To Nabi-e-Akram ؐ ne farmaya:

يخسف به معهم ولكنه يبعث يوم القيامة على نيته.

“Wo majboor zameen mein to doosre logon ke saath hi dhansa diya jaaega lekin qiyamat ke din uski niyyat ke mutaabiq uska hashr hoga”.

(Sahih Muslim: H2882; Tirmizi: H1272; Abu Dawood Mukhtasaran: 11 / 380-381; Mustadrak Haakim: V4 P429-430; Imam Haakim ne ise Bukhari-o-Muslim ki shart par sahih qaraar diya hai. Aur Allama Zahbi ؒ ne unki muwafaqat ki hai; Musannaf Ibne Abi Shaiba: V15 P44 H19066)

Allama Shams ul Haq Azimabaadi ؒ ne Aun al-Maabood Sharh Abu Dawood aur Allama Abdur Rahman Mubarakpuri ؒ ne Tohfa al-Ahwazi Sharh Tirmizi mein Allama Taibi ؒ ka qaul naql kiya hai jis mein wo bayan farmate hain ke: *“Imam Abu Dawood ؒ ne is hadees ko apni sunan ke baab al-Mahdi mein waarid kiya hai”.* (Aun al-Maabood: V11 P380; Tohfa al-Ahwazi: V6 P417)

③٠ ...Hazrat Abdullah bin Safwaan ؓ Ummul Momineen Hazrat Umme Salama ؓ se bayan karte hain ke Nabi-e-Akram ؐ ne irshad farmaya:

سيعود بهذا البيت يعنى الكعبة قوم ليست لهم منعة ولا عدد ولا عدة يبعث اليهم جيش حتى اذا كانوا بيداء من الارض خسف بهم.

“Ek (1) qaum Kaaba Shareef ki panaah legi jo haisiyat-o-taadaad aur saaz-o-saamaan har lihaaz se badi kamzor hogi, un par hamla karne ke liye ek (1) lashkar rawaana hoga, wo jab ek (1) chatiyal maidaan (dhul halifa) mein pohonchega to zameen mein dhansa diya jaaega”. (Sahih

③① ... Ummul Momineen Hazrat Hafsa رضي الله عنها se marwi hai ke Nabi-e-Akram ﷺ ne farmaya:

ليؤمن هذا البيت جيش يغزونه حتى اذا كانوا ببیداء من الارض يخسف باوسطهم وينادی اولهم اخرهم ثم يخسف بهم فلا يبقى الا الشريح الذي يخبر عنهم.

“Ek (1) lashkar baitullah shareef par hamla-aawar hone ke liye niklega, jab wo ek (1) chatiyal maidaan mein pohonchege to us lashkar ka wasat waala hissa zameen mein dhansa diya jaaega, pehla hissa aakhri hissa waalo’n ko pukaarega phir wo sab dhansa diye jaaenge sirf ek (1) wo bhagoda shakhs zinda rahega jo us khaufnaak waaqia ki logon ko khabar dega”. (Sahih Muslim: H2883; Nasai: V5 P207; Sunan Ibne Majah: V2 P503 H1468; Musnad Ahmad: V6 P286; Faiz ul Qadeer lil Munaawi: V5 P348 H7538)

③② ... Ummul Momineen Hazrat Safiyya رضي الله عنها bayan karti hain ke Nabi-e-Akram ﷺ ne irshad farmaya:

لا ينتهى الناس عن غزو هذا البيت حتى يغزوه جيش حتى اذا كانوا ببیداء من الارض خسف باولهم واخرهم ولم ينج اوسطهم.

“Us khana-e-Kaaba par hamla-aawar hone se bhi log baaz nahi aaenge, yahan taake ek (1) lashkar hamla-aawar hone se bhi log baaz nahi aaenge, yahan tak ke ek (1) lashkar hamla-aawar hoga. Jab wo dhul halifa ke paas pohonchega to uska pehla aur aakhri hissa zameen mein dhansa diya jaaega aur uska darmiyan hissa bhi najaat nahi paaega”.

Wo farmati hain ke maine arz kiya: Aye Allah ke Rasool ﷺ! Jo un mein majboor hoga uska kya banega? To Aap ﷺ ne farmaya:

يبعثهم الله على ما فى انفسهم.

“Allah un sab ko unki niyyato’n ke mutaabiq uthaaega”. (Tirmizi: H2184; Sahih Tirmizi lil Albani: H2184; Ibne Majah: V2 P504 H4130 mein Sahih kaha; Sahih Ibne Majah lil Albani: H3301; Musannaf Ibne Abi Shaiba: V15 P46 H19071; Musnad Ahmad: 2/ 291, 312, 328, 351; Sahih Jaame Sagheer: H7465)

③③ Hazrat Abu Huraira رضي الله عنه se marwi ek (1) hadees mein irshad-e-nabawi ﷺ hai:

يباع لرجل بين الركن و المقام.

“Ek (1) aadmi ke haath par rukn-e-yamaani aur hajr-e-aswad ke maa-baen baeyat ki jaaegi”. (Musnad Ahmad: 2 / 291 312 328 351; Musnad Tayaalisi li Ahmad Abdur Rahman al-Banaa: V2 P216; Al Ihsaan: V8 P294ب ; Mustadrak Haakim: V4 P452; Musannaf Ibne Abi Shaiba: V15 P52; Al Fath li Haafiz: V3 P462 Allama Ahmad Shakir ne ise sahih qaraar diya hai; Tahqiq al-Musnad: V5 P196-197)

③④ Hazrat Abu Huraira رضي الله عنه bayan karte hain ke Nabi-e-Akram ﷺ ne farmaya:

لا تقوم الساعة حتى ينزل الروم با لاعماق او بدا بق فيخرج اليهم جيش من المدينة من خيار اهل الارض يومئذ....

“Us waqt tak qiyamat qaayam nahi hogi jab tak ke roomi lashkar Amaaq ya Daabiq naami muqaam tak na aae, aur uske muqaabla ke liye Madina Munawwara se ek (1) lashkar taiyyaar ho kar rawaana hoga jo us waqt ke zameen ke nek-tareen logon par mushtamil hoga”. (Sahih Muslim: 18 / 21-22; Mustadrak Haakim: V4 P482 Zahbi ne kaha sahih)

Ye hadees bhi qadre taweel hai. Aur baaz aawaar se pataa chalta hai ke madina munawwara he jo lashkar roomiyo’n ka muqaabla karne ke liye rawaana hoga uske sar-baraah-o-sipah-saalaar Imam Mahdi honge. (In aasaar ke liye mulaahaza keejiye ‘Al-Azaa-ah’: P131 Allama Nawab Siddiq Hasan Khan; Fath-ul-Qadeer li Munaawi: V5 P332, 7491; Noor ul Absaar: P171; Syed Shablanji aur Sunan Ibne Majah, Magar Ibne Majah Waali sanad zaeef hai. Dekhiye: Az-Zaeefa lil Albani: V5 P50)

③⑤ ... Hazrat Jaabir رضي الله عنه farmate hain ke Nabi-e-Akram ﷺ ne irshad farmaya:

يكون في آخر أمتي خليفة يحثي المال حثيا ، لا يعده عدداً (وفي رواية لمسلم عن أبي سعيد و جابر:) يكون خليفة من خلفاء كم في آخر الزمان يحثوا المال ولا يعده (وفي رواية) (يعطى الناس بغير عدد).

“Meri ummat ke aakhir mein ek (1) khalifa aaega jo gin kar nahi jholiyaa’n bhar-bhar kar maal taqseem karega. (Aur Hazrat Abu Saeed-o-Jaabir رضي الله عنه se Muslim Shareef ki ek (1) riwayat mein hai:) Aakhir zamaana mein tumhara ek (1) khalifa aisa hoga jo ginega nahi jholiyaa’n bhar-bhar kar baantega, (aur ek (1) riwayat mein hai:) wo logon ko bila gine baantega”. (Sahih Muslim: Hazrat 2923, 2914; Musnad Ahmad: 3 / 38, 317, 333)

Saahib at-Taaj al-Jaame lil Usool is hadees mein waarid khalifa ke baare mein likhte hain ke: *“Ye Imam Mahdi honge aur iski daleel wo hadees bhi hai jo ke Hazrat Abu Saeed رضي الله عنه se marwi hai jis mein futuhaar aur ghanimato’n ke ba-kasrat ekatthe hone aur unke darya-dili se maal baantne ka tazkira aaya hai”*. (At-Taaj al-Jaame lil Usool: V5 P342 aur Hazrat Abu Saeed رضي الله عنه se marwi is misheer ilaih hadees ke liye dekhiye Hadees number 3 Takhreej Number Page 2)

Isi tarah unki darya-dili aur ba-kasrat maal baantne ka zikr aainda do (2) hadeeso’n mein bhi maujood hai:

③⑥ Hazrat Abu Saeed Khudri رضي الله عنه aur Hazrat Jaabir bin Abdullah رضي الله عنه ka mushtarka bayan hai ke Nabi-e-Akram ﷺ ne irshad farmaya:

يكون في آخر الزمان خليفة يقسم المال ولا يعده.

“Aakhir zamana mein ek (1) khalifa honge jo maal taqseem karenge aur uski ginti nahi karenge”. (Sahih Muslim: 4 / 2235 H2913, 2914; Ma’ an-Nawawi: V18 P38 – 39; Musnad Ahmad: V3 P96; Ba-hawaala al-Ihtijaj bil-Asar: P68)

③⑦ ...Hazrat Abu Saeed Khudri رضي الله عنه bayan farmate hain ke Nabi-e-Akram ﷺ ne irshad farmaya:

من خلفائكم خليفة يحثوا المال حثيا ولا يعده عدا.

“Tumhare khulafa mein se ek (1) khalifa honge jo jholiyaa’n bhar-bhar kar maal taqseem karenge aur ginti nahi karenge”. (Muslim; Musnad Ahmad; Sunan al-Waaridah 98: 5 / 1; Iqd ad-Durar: P237 243; Sahih al-Jaame Sagheer lil Albaani: V5 P217 H5789)

③⑧ ...Hazrat Jaabir رضي الله عنه se marwi irshad-e-nabawi ﷺ hai:

يكون في اخرين امتي خليفة يحثي المال خثيا لا يعده عدا.

“Meri ummat ke aakhri zamana mein ek (1) khalifa aaega jo logon ko jholiyaa’n bhar-bhar kar dega, wo ginti nahi karega”. (Sahih Muslim: V4 P2234 H2913; Musnad Ahmad: V5 P317-333; Mustadrak Haakim: V4 P454; Musand Bazaar ba-hawaala Majma az-Zawaaid: V7 P316)

Isi hadees mein aage Sahih Muslim-o-Musnad Ahmad mein ye bhi hai ke Abu Nazrah aur Abul Aala se poocha gaya ke kya wo khalifa Hazrat Amr bin Abdul Aziz رضي الله عنه hain? To unho’n ne kaha: *“Nahi, wo nahi hain”*.

Ummat-e-Muhammadiya Alaa Saahibiha Assalaatu was Salaam Ka Imtiyaaz. Imam Mahdi Ki Iqtida Mein Hazrat Isa عليه السلام Ka Namaz Adaa Karna

③⑨ Hazrat Abu Huraira رضي الله عنه bayan karte hain ke Nabi-e-Akram ﷺ ne farmaya:

كيف انتم اذا نزل ابن مريم فيكم و امامكم منكم (وفي رواية:) فامكم منكم.

“Tumhara us waqt kya haal hoga jab Hazrat Isa عليه السلام naazil ho kar tumhare maa-baen honge aur tumhara imam tumhee’n mein se hoga”. (Sahih1

Ek (1) riwayat ke aakhir mein hai ke ek (1) raawi Ibne Abi Zaib kehte hain ke in aakhri alfaaz ke maane ye hai ke Isa عليه السلام kitaab-o-sunnat-e-Rasool ﷺ ke mutaabiq hukumat karenge. Aur ye is riwayat ke aakhir mein waaridah alfaaz ‘فامكم منكم’ ka ek (1) mafhoom hai.

Jabke baaz doosri ahadees mein sahih sanad ke saath saabit hai ke Hazrat Isa عليه السلام naazil hone ke baad pehli namaz ba-haisiyat muqtadi hi padhenge. Chunache

④① Hazrat Jaabir bin Abdullah رضي الله عنه bayan karte hain ke maine Nabi-e-Akram ﷺ ko ye kehte hue suna:

لا يزال طائفة من امتي يقاتلون على الحق ، ظاهرين الى يوم القيامة ، فينزل عيسى ابن مريم فيقول اميرهم: تعال! صل لنا ، فيقول: لا ان بعضكم على بعض امراء تكرمة الله لهذه الامة.

“Meri ummat ki ek (1) jamat hamesha haq par jihaad karti aur qiyamat tak ghaalib rahegi. Phir Isa Ibne Maryam عليه السلام naazil honge to us jamaat ka ameer unhe’n kahega ke aae’n hame’n jamat karaae’n to wo kahenge nahi, tum khud hi aapas mein ek-doesre ke imam ho aur ye is ummat ke liye Allah Ta’ala ka ataa-karda ezaaz-o-takreem hai”. (Sahih Muslim: V2 P193, V1 P137 H156; Musnad Ahmad: V3 P384, 345; Al Ihsaan li Ibne Hibban: V8 P291; Musnad Abi Yaala: V4 P59 H2078; Musnad Abu Awaana: V1 P106; Bayhaqi: V9 P39)

④① Hazrat Abu Saeed Khudri رضي الله عنه se marwi hai ke Nabi-e-Akram ﷺ ne irshad farmaya:

منا الذي يصلي عيسى ابن مريم خلفه.

“Ham mein se ek (1) shakhs wo bhi hoga jis ki iqtida mein Hazrat Isa ﷺ namaz adaa karenge”. (Akhbaar al-Mahdi Abu Nuaim (ba-hawaala Al-Manaar al-Muneef li Ibnul Qaiyyim: P147; Kanz ul Ummaal: V7 P187; Al Haawi lil Fataawa Suyuti: V2 P64; Al Jaame as-Sagheer ma’ Sharh Fath-ul-Qadeer lil Munaawi: V6 P17. Imam Suyuti رحمه الله aur Allama Abdur Rauf al-Munaawi ne uske zof ka ishaara diya hai. Jab ke Allama Albani رحمه الله ne ise sahih qaraar diya hai. Sahih Jaame Sagheer: V5 P219 H5796 aur Shaikh Abdul Aleem Abdul Azim رحمه الله ne bhi ise shawaahid ki bina par hasan li-ghaarihi kaha hai. (Ahadees al-Waaridah Fil Mahdi: V1 P316)

In saabiqa ahadees mein Imam-o-Ameer ka mutalaq zikr aaya hai, naam mazkoor nahi jab ke Allama Nawab Siddiq Hasan Khan رحمه الله ne apni kitab-e-mutaaliqa ‘Al-Azaa-ah’ mein ba-kasrat ahadees-e-Mahdi zikr karne ke baad aakhir mein likha hai ke: *“Is mein agarche Imam Mahdi ka naam mazkoor nahi lekin is aur aisi hi deegar ahadees ko siwaae Imam Mahdi ke kisi aur shakhs par mahmool nahi kiya ja sakta aur isi baat ki taaeed ba-kasrat ahadees-o-aasaar se hoti hai”*. (Al-Azaa-ah li Allama Nawaab Siddiq Hasan رحمه الله: P144)

④ Hazrat Abu Saeed Khudri aur Hazrat Jaabir رضي الله عنه se marwi irshad-e-Nabawi ﷺ hai:

ينزل عيسى ابن مريم ، فيقول اميرهم المهدي ، تعال ، صل بنا ، فيقول: لا ، ان بعضكم امير بعض
تكرمة الله لهذه الامة.

“Hazrat Isa ﷺ naazil honge, musalmaon ke ameer-o-Imam Mahdi kahenge: Aaiye ham namaz padhaiye wo kahenge nahi tum log aapas mein hi ek-dosre ke ameer ho ye Allah ki taraf se us ummat ka ezaaz-o-ikraam hai”. (Musnad Haaris bin Abi Usama ba-hawaala al-Manaar al-Muneef li Ibnul Qaiyyim: P147-148 aur Allama Mausoof ne iski sanad ko sahih kaha hai; Hilyatul Auliya li Abu Nuaim Haashiya Alaa Zaad al-Muslim lish-Shanqiti: V1 P329-330; Akhbaar al-Mahdi Abu Nuaim ba-hawaala Al-Urf al-Wardi li Suyuti, dekhiye Al-Haawi lil Fataawa: V2 P134)

④ Isi baat ki taaeed ek (1) mutakallim-feeh sanad waali hadees se bhi hui hai jis mein Hazrat Abu Umama رضي الله عنه farmate hain ke Nabi-e-Akram ﷺ ne khutba irshad farmaya: Is mein dajjal ka zikr kiya. Isi hadees mein hai:

و اما مهم المهدي رجل صالح ، فبينما امامهم المهدي تقدم يصلي بهم الصبح اذ نزل عيسى ابن

مریم وقت الصبح فیرجع ذلك الامام ینکص یمشی القهقریٰ لیتقدم عیسی فیضع عیسی یدہ بین کتفیه ثم یقول تقدم فانها لك اقيمت ، فیصلی بهم امامهم۔

“Logon ke imam ek (1) nek shakhs Imam Mahdi honge. Jab Imam Mahdi logon ko namaz-e-fajr padhne ke liye aage badhenge to aen usi waqt Hazrat Isa ﷺ naazil honge. Musalmano ka imam ulte paaon peeche ki jaanib hat aaega taake Hazrat Isa ﷺ aage badh kar namaz padhaen, lekin Isa ﷺ uske dono kandho’n ke darmiyaan haath rakh kar kahenge ke aap hi aage badh jaaen. Ye aqaamat (takbeer) aap ke liye hi kahi gai hai to musalmano ko unka imam hi namaz padhaega”. (Sunan Ibne Majah; Ibne Khuzaima; Abu Awaana; Mustadrak Haakim; Hilyatul Auliya Abu Nuaaim ba-hawaala Fath al-Munim haashiya Zaad al-Muslim lish-Shanqiti: V1 P329-330; Shaikh Albani ne Zaeef Ibne Majah: 329-333 mein ise zaeef kaha hai. Albatta Haafiz Ibne Hajar Asqalani رَحْمَةُ اللهِ عَلَيْهِ ne Fath-ul-Baari Sharh Sahih Bukhari: V6 P493, V13 P93, 96, 100, 105 mein is par sukoot ikhtiyaar kiya hai jo unke nazdeek isse kam-az-hasan darja waali hone ka suboot hai. Is hadees ko Imam Ibne Khuzaima رَحْمَةُ اللهِ عَلَيْهِ ne Sahih qaraar diya hai. Imam Abu Dawood ne iski sanad zikr ki hai jo ke sahih hai. Imam Haakim رَحْمَةُ اللهِ عَلَيْهِ ne ise Imam Muslim ki shart par sahih kaha hai aur Allama Zahbi رَحْمَةُ اللهِ عَلَيْهِ ne unki muwaafaqat ki hai. (dekhiye: Kitab at-Tasreeh lil Kashmiri: P142). Imam Ibne Kaseer رَحْمَةُ اللهِ عَلَيْهِ ne bhi is hadees ke baaz jumlo’n ke shawaahid Sahih Muslim se zikr kiye hain (Dekhiye An-Nihaaya: V1 P581). Ba-sanad-e-Hasan ba-hawaala Iqd ad-Durar: P294; Kitab al-Fitan Abu Abdullah Nuaaim bin Hammad: V8 P159 / ب Al-Bastawi: V1 P280 mein hasan kaha)

④④ Maarooftaabaai Imam Ibne Seereen رَحْمَةُ اللهِ عَلَيْهِ bayan karte hain:

المهدى من هذه الامة وهو الذى يؤم عيسى بن مريم.

“Mahdi is ummat ke fard honge aur wohi Isa ﷺ ko jamat karwaaenge”. (Musannaf Ibne Abi Shaiba: (321 ب); Al fitan li Nuaaim bin Hammad: (103 alif) , Abdul Aleem Bastawi: V1 P220 mein sahih kaha)

④⑤ Imam Ibne Seereen رَحْمَةُ اللهِ عَلَيْهِ se hi sahih sanad ke saath ek (1) aur asar bhi marwi hai jis mein is ummat ke aakhri zamana mein ek (1) khalifa ke zuhoor ka zikr hai. Ye asar Musannaf Ibne Abi Shaiba (321 ب) mein hai. Aur Shaikh Bastawi رَحْمَةُ اللهِ عَلَيْهِ ne iski sanad ko sahih kaha hai.

④⑥ Hazrat Saubaan رَحْمَةُ اللهِ عَلَيْهِ se marwi ek (1) hadees mein ek (1) khazana ke zaahir hone ke teen (3) khalifo’n ke beto’n ke us par ladne aur phir mashriq ki taraf se siyaah rang ke jhando’n ke numudaar hone ka tazkira hai aur age irshad-e-nabawi ﷺ ke alfaaz hain:

فاذا رايتموه فبايعوه ولو حيوا على الثلج (و عند بعض:) (ولو جبا على الركب) (فانه خليفة الله

المهدى) (وعند بعضها: (فان فيها خليفة الله المهدى).

“Jab tum unhe’n dekho to unki baeyat karne ke liye jao, chaahe tumhe’n barf par ghaseet-te hue ya (ghutno’n ke bal chalte hue) hi kyou’n na jaana pade”. (Ibne Majah: 2/ 1367; Zawaaid Ibne Majah mein Allama Boosiri رحمه الله ne iski sanad ko sahih qaraar diya hai; Mustadrak Haakim: V4 P463-464, Imam Haakim رحمه الله ne ise Bukhari-o-Muslim ki shart par sahih kaha hai aur Allama Zahbi ne muwaafaqat ki hai; Kitab al-Mahdi li Abu Nuaim ba-hawaala Al-Haawi lil Fataawa Suyuti 2016, 63; Sunan al-Waaridah Fil Fitan Abu Amr ad-Daani: 5 / 93 / ب , 5/ 1032 H548; Dalaail an-Nubuwwah lil Bayhaqi: V6 P515 (ولكنه حملة على المهى العباسى) Ar-Rakb Badal as-Salj aur Haafiz Ibne Hajar ne Fath-ul-Baari: V13 P81 mein hasan kaha) ❶

❶ Shaikh Abdul Aleem ne is hadees ko Sahih qaraar diya hai (Al-Ahadees: V1 P192) Imam Ibne Kaseer رحمه الله ne iski sanad ko sahih qawi qaraar diya hai. (An-Nihaiya: V1 P29) bi-tahqiq Dr. Taa Haa Zaini Imam Ibne Kaseer ne Tirmizi Shareef ki ek (1) hadees bhi zikr ki hai. Jis mein siyah jahndo’n ka tazkira hai aur likha hai, ke ye Abu Muslim Khorasanai waale jhande nahi balke Muhammad bin Abdullah bin Alwi Fatmi Husni رحمه الله ke lashkar ke saath honge jin ka laqab Mahdi hoga.

Shaikh Albani ne Tahqiq Mishkat (V3 P26) aur Az-Zaifa (V1 P101) mein ise zaeef kaha hai albatta phir is hadees ke aakhri jumla ko chod kar baaqi ko sahih al-maane qaraar diya hai aur lafz-e-khalifatullah mein paai jaane waali nakaarat zikr ki hai. (Dekhiye Silsila Ahadees az-zaeefa: V1 P199-121 H85); Musnad Ahmad (Al-Fath ar-Rabbani) V24 P51; Al Qaul al-Musaddad fiz Zab an Musnad Ahmad; Haafiz Ibne Hajar; Mulhiq Mishkat bi-tahqiq al-Bani: V3 P1773 H13)

Us lashkar mein uske qaaid-o-sipah-saalaar Allah ke muqarrar-karda khalifa ‘Imam Mahdi’ honge.

Hazrat Isa عليه السلام Ki Imaamat

Saabiqah unwaan ke tahat guzarne waali pehli hadees jo ke Hazrat Abu Huraira رحمه الله se marwi hai (haashiya1 P110) iski sharah bayan karte hue Haafiz Ibne Hajar رحمه الله ne Fath-ul-Baari mein likha hai ke:

“Abul Hasan Aabri رحمه الله ne Imam Shafai رحمه الله ke manaaqib par mushtamil apni kitab mein likha hai ke ye baat mutawaatir darja ki ahadees se saabit hai ke Imam Mahdi usi ummat se honge. Aur Isa عليه السلام unke peeche namaz padhenge aur ye na unke nuzool ke waqt hoga. Taake us ummat ke sharf-o-karaamat ka izhaar ho aur phir baad mein Hazrat Isa عليه السلام khud bhi imamat karaaenge aur imamat-e-uzma ka bojh bhi uthaenge. Jaisa ke Musnad Ahmad: V2 P290 mein hai”.

‘Unke liye namazi jama honge aur wo jamat karaenge’. ‘وتجمع له الصلوة’

Aur Allama Ibn al-Jauzi رحمہ اللہ se naql karte hue Haafiz Ibne Hajar رحمہ اللہ likhte hain ke agar aate hi Hazrat Isa عليه السلام imam shuru kar dete to logon ke dil mein ye ishkaal paida ho jaata hai ke ye shayad ab Nabi ﷺ ke naaib hain ya phir mustaqil shariyat le kar maboos hue hain. Unho’n ne muqtadi ki haisiyat se namaz padh kar in shubhaat ka izaala kar diya. (Fath-ul-Baari: V2 P493-494)

④⑦ Isi maane-o-mafhoom ki ek (1) hadees Hazrat Abdullah bin Masood رضي الله عنه se bhi marwi hai. Jis mein irshad-e-Nabawi ﷺ hai:

إذا قبلت الرايات السود من خراسان ، فانتوها ، فإن فيها خليفة الله المهدي .

“Jab khorasaan ki taraf se siyaah jhande idhar aae to un logon se ja milo, beshak in mein khalifatullah (imam) Mahdi honge”. (Al-Mauzuaat Ibn al-Jauzi: V2 P38; Al-Aali al-Masnooah Suyuti: V1 P437; Al Qaul al-Musaddad Fiz Zab An al-Musnad Imam Ahmad: P59-60; Lisaan al-Meezaan: V2 P166; Tanzeeh ash-Shariah lil-Aajiri: V2 P18)

Is hadees ko Imam Ibn al-Jauzi رحمہ اللہ ne ‘Al Mauzuaat’ mein zikr kar diya hai. Aur Haafiz Ibne Hajar رحمہ اللہ ne ‘Al-Qaul al-Musaddad’ mein aur Imam Suyuti رحمہ اللہ ne ‘Al-Aali al-Masnooah’ mein is maamla mein Allama Ibn al-Jauzi رحمہ اللہ ka shadeed taaqqub kiya hai aur kaha hai ke yehi matan jab Hazrat Saubaan رضي الله عنه (saabiqa hadees) se bhi saabit hai. Aur iske kai shawaahid bhi hain. To phir use mauzuaat mein kaise shumaar kiya ja sakta hai. Shaikh Abdul Aleem Bastawi رحمہ اللہ ne Hazrat Saubaan رضي الله عنه waali hadees ki wajah se is hadees ko ‘Hasan Li-ghaerihi’ qaraar diya hai aur kaha hai ke uski apni sanad istish-haad¹ ke laayaq hai. (Al-Ahadees al-Waaridah Fil Mahdi: V1 P161-162 [First Edition])

④⑧ Hazrat Abdullah bin Masood رضي الله عنه se marwi irshad-e-Nabawi ﷺ hai:

لو لم يبق من الدنيا إلا ليلة لملك رجل من اهل بيتي يواطئ اسمه اسمي .

“Duniya ki umr agarche ek (1) raat hi baaqi kyon na reh jaae mere ahle baet se ek (1) aadmi haakim banega, jiska naam mere naam par hi hoga”. (Al-Ihsaan Fee Taqreeb Sahih Ibne Hibban: V7 P235; Mawaarid-uz-Zamaan: P463 H1877; Mojam Tabarani Kabeer: V10 P164 Hazrat 10216; Al-Bastawi: V1 P275 ne hasan kaha)

¹ T: (استيشهاد) Shaahadat, suboot, sanad, daleel pesh karna [RKT]

Chand Deegar Ahadees-o-Aasaar-e-Imam Mahdi

④9 Hazrat Abu Huraira رضي الله عنه farmate hain ke Nabi-e-Akram ﷺ ne farmaya:

لو لم يبق من الدنيا الا ليلة لملك فيها رجل من اهل بيت النبي صلى الله عليه وسلم.

“Duniya ki umr se agarche sirf ek (1) raat hi baaqi kyouin na reh gai ho, Nabi-e-Akram ﷺ ke ahle baet se ek (1) aadmi haakim zaroor banega”.

(Sahih Ibne Hibban marfooan; Sunan Tirmizi mauqoofan Al-Ihtijaaj bil-Asr lit-Tuwaijri: P11; Al Ihsaan: V7 P235; Mawaarid-uz-Zamaan: P463 H1876 Baab Maa-jaa Fil Mahdi; Sunan al-Waaridah Fil Fitaa Abu Amr ad-Daani: V5 P1045 H572; V1 P347 mauqoofan)

Allama Hamood bin Abdullah at-Tuwaijri ne apni kitaab ‘Al-Ihtijaaj bil-Asr’ mein is hadees ko naql karke likha hai ke: *“Is hadees ko agar Hazrat Abu Huraira رضي الله عنه par mauqoof bhi maan liya jaae jaisa ke Sunan Tirmizi ki hadees ke baare mein kaha gaya hai, tab bhi usse koi farq nahi padta, kyouinکه mustaqbil mein pesh aane waali ye aisi baat hai ke jo apni raae se nahi kahi ja sakti, laaziman ye Nabi-e-Akram ﷺ se sunne ke baad hi kahi gai hogi. (To goya hukman ye hadees bhi marfoo hai) Aur Allama Ibne Qaiyyim رحمته الله ne Al-Manaar al-Muneef mein Hazrat Abu Huraira رضي الله عنه ki is hadees aur Hazrat Ibne Masood رضي الله عنه waali hadees ko sahih qaraar diya hai”.* (Al Ihtijaaj bil-Asr: P11)

⑤0 Hazrat Abu Huraira رضي الله عنه se mauqoofan bhi marwi hai:

لو لم يبق من الدنيا الا يوم لطول الله ذلك حتى يلي رجل من ال محمد صلى الله عليه وسلم.

“Agarche duniya ki zindagi sirf ek (1) din hi kyouin na reh gai ho Allah ise itna lamba kar dega hatta ke Hazrat Muhammad ﷺ ki aal se ek (1) aadmi haakim na bane”. (Tohfatul Ahwazi Sharh Tirmizi: V2 P487; Eezan)

51. Muhammad bin Hanafiya رضي الله عنه kehte hain ke ham (waalid-e-mohtaram) Hazrat Ali رضي الله عنه ke paas the. Ek (1) aadmi ne unse Imam Mahdi ke baare mein poocha to unho’n ne apne haath se saat (7) ka adad banate hue farmaya:

ذاك يخرج في آخر الزمان.

“Ye aakhri zamana mein zaahir honge”. (Mustadrak Haakim: V4 P454 mein Imam Zahbi ne farmaya Shaikhain ki shart par sahih hai; Allama Tuwaijri ne isko sahih qaraar diya hai Al-Ihtijaaj bil-Asr: P16; aur Shaikh Abdul Aleem ne ise Hasan kaha hai. Al-Ahadees: V1 P208)

Is hadees mein aage kuch tafseel bhi hai aur mazkoor hai ke wo Makkah Mukarrama mein zaahir honge. Allama Tuwaijri رحمته اللہ علیہ likhte hain: *“Ba-zaahir to ye Hazrat Ali عليه السلام par mauqoof asar hai jab ke ye hukman marfoo hadees hai kyonke ye baat un ghaibi umoor mein se hai jin ke baare mein kisi ki apni raae ko koi dakhla nahi ho sakta”*. (Al Ihtijaj bil-Asr hawaala saabiqa eezan: P16)

52. Hazrat Ali عليه السلام se hi ek (1) asar aur bhi marwi hai jis mein hai:

ستكون فتنة.

“Fitna bapaa hoga”.

Aage jaakar farmaya:

لا تسبوا اهل الشام و سبوا ظلمتهم فان فيهم الابدال.

“Ahle shaam ko mutlaqaan buran a kaho balke un mein se sirf zaalim logon ko bura keh sakte ho, kyonke un mein to bade-bade ‘abdaal’ bhi hain”.

Aage ahle shaam ke baaham bat jaane aur phir qatl-o-ghaarat aur jung mein unke haar jaane ka tazkira hai. Aur aakhir mein hai:

ثم يظهر الهاشمي فيرد الله الى الناس الفتهم و نعمتهم فيكونون على ذلك حتى يخرج الدجال.

“Aur phir us haashmi (Imam Mahdi) ka zuhoor hoga to Allah Ta'ala logon ko phir sheer-o-shakar kar dega aur apni nemate'n aam kar dega aur wo usi tarah rahenge yahan tak ke dajjal ka khurooj hoga”. (Mustadrak Haakim: V4 P553; Imam Zahbi ne ittifaq kiya aur sahih kaha; Al Bastawi: V1 P345)

53. Hazrat Abdullah bin Abbas عليه السلام ke fazand Ali عليه السلام bayan karte hain:

لا يخرج المهدي حتى تطلع مع الشمس آية.

“Us waqt tak Imam Mahdi ka zuhoor na hoga jab tak ke sooraj ke saath ek (1) nishaan zaahir na ho”. (Musannaf Abdur Razzaq: V11 P373 H20775; Al-Fitan Nuaim bin Hammad (ب 91); Al-Harbiyaat li-Abil Hasan al-Harbi Kamaa Fil Haawi li-Suyuti: V2 P136; Al-Bastawi ne: V1 P221 sahih kaha)

54. Ibrahim bin Maisarah عليه السلام kehte hain ke maine Imam Taawoos عليه السلام se poocha: *“Kya Mahdi Umar bin Abdul Aziz عليه السلام the”*, to unho'n ne farmaya:

كان مهدي و ليس بذلك المهدي.

“Wo bhi Mahdi (hidayat-yaafta) the, lekin (ahadees mein waarid) maarooof shakhsiyat waale Mahdi nahi the”. (Ibne Abi Shaiba: (ب 123); Al-Fitan Nuaim bin Hammad (103 Alif, 99 ب); Taareekh Abu Zurah Dimishqi: V1 P572; Al-Bastawi: V1 P224 ne hasan kaha)

55. Hazrat Ibne Abbas رضي الله عنه se marwi hai:

لا يمضي الايام و الليالي حتى يلى منا اهل البيت فتي.

“Ye shab-o-roz ka silsila tab tak khatam na hoga jab tak ke ham ahle baet se ek (1) naujawaan bar-sar-e-aara masnad-e-khilaafat na hoga”.

Aage kuch sawaal-o-jawaab ke baad farmate hain:

كما فتح الله هذا الامر بنا فارجوان يخرجه الله بنا.

“Allah ne jis tarah islam ka aaghaaz ham (Nabi ﷺ) se kiya tha, mujhe ummeed hai ke uska aakhri bhi hame’n (Mahdi Hashmi) par hoga”. (Musannaf Ibne Abi Shaiba: (ب 123); Dalaail un Nubuwwah lil Bayhaqi: V6 P517; Sunan al-Waaridah Fil Fitan Abu Amr ad-Daani: V5 P1043 H558-559; Al-Bastawi: V1 P349 ne sahih kaha)

Imam Ibne Kaseer رحمته الله ne iska ek (1) fiqra¹ Al Bidaaya wan Nihaaya: V6 P245 mein zikr karke iski sanad ko jaiyyid qaraar diya hai.

Sahihain Mein Imam Mahdi Ka Ishaaratn Tazkirah

Iske saath hi ye baat bhi shayad dilchaspi se khaali na ho ke zuhoor-e-Imam Mahdi ke baare mein baaz ahadees aisi hain jin ki asal Sahih Bukhari-o-Muslim mein bhi maujood hai. Masalan:

① Imam Muslim ne apni Sahih mein Hazrat Jaabir bin Abdullah رضي الله عنه se marwi ek (1) hadees bayan ki hai jis mein wo farmate hain ke maine Nabi-e-Akram ﷺ ko ye farmate hue suna:

لا تزال طائفة من امتي يقاتلون على الحق ظاهرين الى يوم القيامة قال: فينزل عيسى ابن مريم فيقول اميرهم تعال. صل لنا فيقول لا ان بغضكم على بعض امراء تكرمه الله لهذه الامة.

“Meri ummat ke kuch log hamesha haq par qitaal karte rahenge aur qiyamat tak wo ghaalib rahenge. Phir farmaya ke Hazrat Isa عليه السلام naazil

¹ T: (فقرع) Ibaarat ka tukda, jumle ka koi hissa, jumla [RKT]

honge aur meri ummat ke logon ka ameer unhe'n kahega ke aaiye jamaat karaaiye, wo kahenge nahi, tum mein se baaz khud apno'n hi se baaz ke ameer-o-imam hain aur ye Allah ki taraf se is ummat ko ezaaz bakhsha gaya hai". (Sahih Muslim: Kitaab al-Imaan: V1 P135 [Beirut edition])

Sahih Muslim ki is hadees mein 'Ameer' ka lafz aagaya hai. Aur ek-dosri hadees mein ameer ka naam bhi waarid hua hai. Aur ahadees khud ek-dosre ki tashreeh-o-tafseer karti hain. Chunache:

② Isi tarah Hazrat Abu Hurairea رضي الله عنه se marwi hai ke Nabi-e-Akram ﷺ ne farmaya:

كيف انتم اذا نزل ابن مريم فيكم و امامكم منكم.

"Us waqt tumhari khushi ka kya haal hoga ke jab Isa ibne Maryam عليه السلام ka nuzool hoga. Lekin imamat karaane waala tumhee'n se hoga". (Sahih Bukhari: V6 P385; Sahih Muslim: V2 P193; Musnad Ahmad: V1 P336)

In Bukhari-o-Muslim ki dono hadeeso'n mein is baat ki wazaahat maujood hai ke nuzool-e-Isa ke waqt namaz ki imaamat karwane waala imam ummat-e-islamiya ka fard hoga. Aur Allama Ibnul Qaiyyim رحمته الله ki wazaahat ke mutaabiq wo Imam Mahdi honge. Jaisa ke Musnad Haaris bin Abu Usaama se jaiyyid sanad ki hadees mein waarid hua hai. Aur hadees ek-dosre ki tashreeh-o-tafseer bayan karti hain.

Is silsile mein raajeh qaul bhi yehi hai ke Imam us waqt Mahdi hi honge na ke Hazrat Isa عليه السلام wallahu aalam.

Allama Anwar Shah Kashmiri Hanafi ne bhi Faiz ul Baari Sharh Sahih Bukhari: V4 P44-47 mein is baat ki wazaahat ki hai.

Ek (1) Ajeeb Nukta-o-Bujhaarat Hazrat Isa عليه السلام: Nabi-o-Sahaabi?

Ye baat sahih ahadees mein saabit hai ke shab-e-meraaj mein Nabi-e-Akram ﷺ ki mulaqaat Hazrat Isa عليه السلام se hui thi. Aur ye mulaqaat bhi haqiqi thi, kyouнке Meraj rooh-o-jism ke majmua ko karaya gaya tha, jaisa ke fuqaha-o-mutakallimeen aur mufasssireen-o-mohaddiseen ki bad-badi jamaato'n ka mazhab hai.

Haafiz Ibne Hajar Asqalani رحمہ اللہ Fath-ul-Baari mein likhte hain: *“Is silsile mein sahih ahadees ka zaahir dalaalat karta hai lihaaza isse pehlu-tahi hargiz sahih nahi aur phir aqli nuqta-e-nazar se ye koi amr-e-muhaal bhi nahi ke kisi taaweel ka sahaara liya jaae”*.

Is etebaar se Hazrat Isa عليه السلام, Sahabi bhi hue kyonke un par Sahabi ki taareef (ke usne Nabi ﷺ ko imaan ki haalat mein dekha hua aur usi par khaatima hua ho) saadiq aati hai.

Yehi wajah hai ke Allama Zahbi رحمہ اللہ ne Hazrat Isa عليه السلام ko Sahaba Kiraam رضي الله عنهم mein zikr kiya hai. Chunache At-Tajreed mein wo likhte hain: *“Hazrat Isa عليه السلام nabi bhi hain aur Sahabi bhi, kyonke unho’n ne Nabi-e-Akram ﷺ ko dekha hai. Wo wafaat paane ke etebaar se aakhri sahabi hain”*.

Isi tarah Ibne Salaah ki kitaab par apni kitab ‘An-Nakat’ mein Haafiz Iraaqi ne ‘Al-Asaabah Fee Tameez as-Sahaaba’ mein Haafiz Ibne Hajar Asqalani رحمہ اللہ ne aur At-Tahzeeb, isi tarah Al-Aalaam bi-Humk Isa عليه السلام mein Haafiz Suyuti رحمہ اللہ ne bhi kaha hai.

Aur Tajuddin Subki رحمہ اللہ ne to ek (1) bujhaarat¹ likhi hai, kehte hain:

من باتفاق جميع الخلق افضل من ، خير الصحاب ابي بكر و من عمر؟
و من على و من عثمان و هو فتى ، من امة المصطفى المختار من مضر.

“Tamaam logon ke ittefaaq ki roo se Nabi-e-Akram ﷺ ke behtareen Sahaba Abu Bakr, Umar, Usman, Ali رضي الله عنهم se bhi ziyaada afzal Sahabi kaun hain? Jo ke Nabi-e-Akram ﷺ ka ummati aur qabila bani muzar ka fard hai?”.

Allama Abu Abdullah Muhammat Taalib Ibn al-Haaj ne Sharh Al-Murshid al-Mueen par apne haashiya mein iska jawaab you’n diya hai:

ذاك ابن مريم روح الله حيث رأى ، نبينا المصطفى فى احسن الصور
فوق السموات ليلا عندما اجتمعا ، كذلك عند ظراف البيت و الحجر.

“Wo Hazrat Isa ibne Maryam عليه السلام hain kyonke unho’n ne hamare Nabi-

¹ T: (بجہارت) Boojhne ke qaabil baat, paheli, muamma [RKT]

e-Akram ﷺ ko shab-e-meraj mein aasmaano par mulaqaat ke dauraan dekha tha". (Aqida Ahl al-Islam Fee Nuzool Isa ﷺ lil Ghammaari: P44 ba-hawaala al-Mahdi Haqiqa laa Khuraafa lil Muqaddam: P54)

Lamha-e-Fikriya

Qaraeen-e-Kiraam! Ye baat koi dhaki-chupi cheez nahi ke kisi bhi masla ke isbaat ke liye sirf ek (1) sahih hadees bhi kaafi hoti hai. Jabke yahan to ek (1) do (2) nahi, darjano sahih-o-hasan darja ki ahadees hain jo Imam Mahdi ke zuhoor ka pataa de rahi hain. Lihaaza is masla mein koi khafa¹ baaqi na raha aur unke wujood-o-zuhoor-pazeer hone ka inkaar ki koi maaqool wajah na rahi, balke inkaar ek (1) na-qaabil-e-tardeed-o-atal haqiqat hai.

Ahadees-e-Mahdi Ke Baare Mein Kibaar Ahle Ilm Ke Aqwaal

Imam Mahdi ke zuhoor ko ek (1) atal haqiqat qaraar dete hue ba-kasrat kibaar ahle ilm ne apne-apne khayalaat ka izhaar farmaya hai. Aur un mein se aksar mutaalliqa ahadees ki istinaadi haisiyat par guftagu ki hai. Chunache un mein se baaz ke aqwaal-o-irshadaat pesh-e-khidmat hain:

① Imam Uqiali ﷺ (d 323h)

في المهدى احاديث جيا.

"Imam Mahdi ke baare mein jaiyyid ahadees maujood hain". (Az-Zuafa: P300; Tehzeeb-ut-Tehzeeb: V7 P391-393; Al Ihtijaj bil-Asr: P42; Aqida Ahsus Sunnah wal Asar: P186)

Ek-doo-sri jagah wo farmate hain:

و في المهدى احاديث صالحة الاسانيد ان النبي صلى الله عليه وسلم قال: (يخرج رجل (و يقال: من اهل بيتي) يواطئ اسمه اسمي و اسم ابيه اسم ابي).

"Imam Mahdi ke baare mein acchi asaneed waali ahadees maujood hain jin mein irshad-e-nabawi ﷺ hai: 'Mere ahle baet mein se ek (1)

¹ T: (خفاء) Chupa/chupi hua/hui, poshida [RSB]

shakhs zaahir hoga jiska naam mere naam par hoga aur jiski waladiyyat meri waladiyyat par hogi’.” (Az-Zuafa: P139-140)

② Allama Hasan bin Ali al-Barbahaari رَحْمَةُ اللهِ عَلَيْهِ (d 329h)

Shaikh al-Hanaabala Allama Barbahaari رَحْمَةُ اللهِ عَلَيْهِ apni kitab ‘Sharah as-Sunnah’ mein farmate hain:

والايمان بنزول عيسى ابن مريم عليها السلام ، ينزل فيقتل الدجال و يتزوج و يصلى خلف القائم من ال محمد صلى الله عليه وسلم.

“Aur is baat par imaan rakhna ke Hazrat Isa Ibne Maryam رَحْمَةُ اللهِ عَلَيْهِ naazil honge aur dajjal ko qatl karenge aur shaadi karenge aur Aal-e-Muhammad رَحْمَةُ اللهِ عَلَيْهِ se ek (1) aadmi ki iqtida mein namaz adaa karenge”.
(Tabaqaat Hanaabala: V2 P20)

③ Imam Abul Hussain Ahmad al-Munaawi رَحْمَةُ اللهِ عَلَيْهِ (d 336h)

Imam Mahdi ke baare mein unho’n ne ek (1) risaala ‘Juz’ taaleef kiya hai. Is mein wo farmate hain:

يحتمل في معنى حديث (يكون اثنا عشر خليفة) ان يكون هذا بعد المهدي الذي يخرج في اخر الزمان.
“(Baara 12 khalifa honge) Uska pata dene waali hadees ka ye maana bhi mumkin hai ke wo Imam Mahdi ke baad ho’n jo ke aakhir zamana mein zaahir honge”. (Fath-ul-Baari: V13 P212 mein Ibne Hajar ne Kashf al-Mushkil li-Ibne Jauzi se naql kiya)

④ Imam Ibne Hibban رَحْمَةُ اللهِ عَلَيْهِ (d 354h)

Imam Ibne Hibban رَحْمَةُ اللهِ عَلَيْهِ ne apni ‘Sahih’ mein kai abwaab qaayam kiye hain jin mein Imam Mahdi ka zikr aaya hai aur kai ahadees se un par istidlaal bhi kiya hai, masalan:

① Is baat ka bayaan ke Imam Mahdi ka zuhoor, duniya mein zulm-o-jor ke zuhoor aur unke haq par ghaalib aajaane ke baad hoga.

② Un ahadees ka bayaan jin mein aaya hai ke Imam Mahdi ke ausaaf, unka ism-e-giraami aur unke waalid ka ism-e-giraami kya hoga? Aur un logon ki tardeed jo ye gumaan rakhte hain ke Isa رَحْمَةُ اللهِ عَلَيْهِ hi Mahdi hain.

③ Un ahadees ka zikr jin mein us muddat ke ausaaf ka tazkira aaya hai

jis mein aakhir zamana mein Hazrat Imam Mahdi zaahir honge.

④ Us muqaam ka bayaan jahan Imam Mahdi ki baeyat ki jaaegi

⑤ Us hadees ka bayaan jis mein aaya hai ke wo qaum jo zameen mein dhansa di jaaegi, wo wohi log honge jo Imam Mahdi par lashkar-kashi karke unhe'n khilaafat se hataane ki gharz se aaenge. (Al Ihsaan Fee Taqreeb Sahih Ibne Hibban: V8 P293-294, V8 P266)

⑤ Imam Abul Hasan Muhammad bin Hussain al-Aabri رحمه الله

Imam Mausooof apni kitaab 'Manaaqib ash-Shaafai رحمه الله' mein likhte hain: *"Imam Mahdi ke baare mein ba-kasrat ahadees hain jo hadd-e-tawaatur ko pohonchi hui hain, jin mein ye bhi mazkoor hai ke wo ahle baet mein se honge, wo saat (7) saal tak mansab-e-khilaafat par qaayam rahenge, wo zameen ko adl-o-insaaf se bhar denge, aur Hazrat Isa عليه السلام naazil honge, aur wo dajjaal ko qatl karne mein unki madad karenge. Aur Imam Mahdi us waqt ki imaamat karenge, aur Isa عليه السلام unke peeche (iqtida mein) namaz padhenge"*.

Imam Aabri رحمه الله ki ye nas mukhtalif adwaar mein ba-kasrat ahle ilm ne unse naql ki hai aur us par kisi qism ka kalaam nahi kiya. Un mein chand qaabil-e-zikr ulama-e-kiraam ye hain:

① Imam Allama Ibnul Qaiyyim رحمه الله, 'Al Manaar al-Muneef Fis Sahih waz Zaeef' mein.

② Haafiz Ibne Hajar Asqalani رحمه الله, 'Kitaab-ut-Tahzeeb' mein.

③ Haafiz Mizzi رحمه الله, kitaab 'Tehzeeb ul Kamaal', zer-e-tarjamah Khalid al-Jundi as-sanaani رحمه الله.

④ Imam Qurtubi رحمه الله, kitab 'At-Tazkirah Fee Ahwaal al-Moota wa Umoor al-Aakhirah' mein.

⑤ Imam Sakhaawi رحمه الله, kitaab 'Fath al-Mughees' mein.

⑥ Imam Suyuti رحمه الله, kitab 'Akhbaar al-Mahdi' mein.

⑦ Shaikh Muhammad bin Abdul Baaqi az-Zarqaani رحمه الله.

⑧ Shaikh Mar-ee bin Yusuf al-Hambali رحمہ اللہ waghairahum رحمہ اللہ. (In sab ki takhreej is kitaab ke mukhtalif muqamaat par maujood hai)

⑥ Imam Khattaabi رحمہ اللہ (d 388h)

Ek (1) hadees hai:

لا تقوم الساعة حتى يتقارب الزمان وتكون السنة كالشهر والشهر كالجمعة ... إلخ.

“Us waqt tak qiyamat nahi aaegi jab tak ke zamana bahut qareeb na ho jaae. Us waqt saal you’n guzrega jaise mahina, aur mahina aise guzrega jaise hafta guzarta hai”.

Is hadees ki sharh ke shuru mein hi Imam Khattabi رحمہ اللہ likhte hain: *“Aisa waqt Imam Mahdi ya Hazrat Isa عليه السلام ya phir un dono ke zamaano’n mein hoga....”*. (Ba-hawaala Tohfa al-Ahwazi Sharh Tirmizi li Mubaarakpuri: V6 P625)

⑦ Imam Bayhaqi رحمہ اللہ (d 458h)

Allama Ibne Qaiyyim رحمہ اللہ ne ‘Al Manaar al-Muneef’ mein Imam Bayhaqi رحمہ اللہ se naql kiya hai: *“Imam Mahdi ke zuhoor par nas aur uska pataa dene waali ahadees sanad ke etebaar se sahih-tar hain. Aur un ahadees mein is baat ka bayan bhi hai ke wo Nabi-e-Akram ﷺ ki aal se honge. Yehi baat Haafiz Mizzi رحمہ اللہ ne Tahzeeb al-Kamaal aur Haafiz Ibne Hajar Asqalani رحمہ اللہ ne Tahzeeb-ut-Tahzeeb mein bhi kahi hai”*. (Ba-hawaala Tehzeeb al-Kamaal lil Mizzi: V6 P597 Alif; Al Manaar al-Muneef: P83-84; Al Ihtijaaj bil-Asr: P42)

⑧ Qaazi Ayaaz رحمہ اللہ (d 544h)

“Mustaqbil mein pesh aane waale kitne hi umoor hain jin ke baare mein us zaat-e-waala sifaat ﷻ ne pesh-goi farmai hai jo apni khwaahish-e-nafs ke tahat bolte hi nahi, jab tak ke wahee ka nuzool na ho. Unhi ghaibi umoor mein se hi unho’n ne Imam Mahdi ke zuhoor ki khabar bhi di hai”. (Ash-Shifa li Qaazi Ayaaz: Baab 4 Fasli: 23 V1 P223)

⑨ Imam Suhaili رحمہ اللہ

Imam Mausooof, Ummul Momineen Hazrat Khadeeja رضی اللہ عنہا ke qubool-e-islam aur jigar-gosha-e-rasool ﷺ Hazrat Fatima az-Zahra رضی اللہ عنہا ke fazaail bayan karte hue likhte hain ke: *“Inki fazilat-o-manzilat mein se hi ye bhi hai ke aakhir zamana mein jin ke zuhoor ki bashaarati di gai hai wo*

Imam Mahdi inhi Hazrat Fatima ؓ ki aulaad se honge. Aur Imam Mahdi ke baare mein waarid hone waali ahadees ba-kasrat hain. Unhee'n (Imam) Abu Bakr bin Abi Khaithma ؓ ne ek (1) kitab mein jama kar diya hai aur wo kaseer ahadees hain". (Ar-Raudz al-Anf Sharh as-Seerah an-Nabawiya li Ibne Hishaam as-Suhaili: V1 P280 [Darul Fikr, Beirut edition])

⑩ Imam Ibn al-Aseer al-Jazri ؓ

Imam Mahdi ke baare mein Rasool Allah ﷺ ne basharat dete hue farmaya hai ke *'Wo aakhir zamana mein aaenge'*. (An-Nihaaya Fee Ghareb al-Hadees wal Asr: V5 P254)

Unho'n ne usool-e-sitta (sahihain-o-sunan-e-arba) aur Muwatta Imam Maalik-o-Daarmi waghaira kutub mein waarida tamaam ahadees ki jaame apni doosri kitaab 'Jaame al-Usool' mein ek (1) fasl is unwaan ki qaayam ki hai: *"Hazrat Isa ؑ aur Imam Mahdi ke bayaan mein"* aur phir us fasl mein kitni hi ahadees jama kardi hain. (Jaame al-Usool Fee Ahadees ar-Rasool ؓ: V10 P327-332)

⑪ ⑫ Maarroof Mufasssir-e-Quran Imam Qurtubi aur Haakim ؓ (d 671h)

Ek (1) hadees hai:

لا مہدی الا عیسیٰ ابن مریم.

"Hazrat Isa ؑ ke siwa mahdi koi nahi".

Is riwayat par tanqeed karte hue Imam Qurtubi ؓ ne likha hai ke ye riwayat munqata (zaeef) hai. Chunache Imam Haakim ؓ farmate hain: *"Imam Mahdi ke khurooj par nas ka kaam dene waali ahadees is mazkoora riwayat se ziyaada sahih-tar hain. Lihaaza faisla unke mutaabiq hoga naake iski roo se"*. (Al Ehtijaj Bil Asr: P42 [Maktaba al-Kulliyaat al-Azhariya 1400h edition]; At-Tazkirah Fee Ahwaal al-Moota wa Umoor al-Aakhira: V2 P723)

⑬ ⑭ Shaik al-Islam Ibne Taimiya ؓ wa Ibne Qaiyyim ؓ

Dekhihye saabiqa safha 70 aur safha 78 ke baad.¹

⑮ Mufasssir-e-Shaheer Imam Ibne Kaseer ؓ

¹ T: for this roman edition please see the page numbers XX and XX [RSB]

Imam Saahab mausoof ne apni kitaab ‘Nihaaya al-Bidaaya wan-Nihaaya’ mein ek (1) mustaqil fasl qaayam ki hai jis mein likhte hain: *“Imam Mahdi ke zikr mein jo ke aakhir zamana mein zuhoor-pazeer honge wo Khulafa-e-Raashideen ﷺ aur aamma-e-mahdiyyeen (ashaab-e-rushd-o-hidayat) mein se ek (1) honge. Wo shia waale imam-e-muntazar nahi hain jiske baare mein wo si zo’m-o-gumaan-e-baatil meni muftala hain ke wo samara naami ghaar se zaahir honge. Unke us imam-e-muntazar ki koi haqiqat nahi aur naahi uska koi wujood-o-aasaar hain. Albatta jin Imam Mahdi ke baare mein ham guftagu karne waale hain unke baare mein Nabi ﷺ se marwi ba-kasrat ahadees shaahid-o-naatiq hain ke wo aakhri zamana mein zuhoor farmaenge aur mere khyaal mein unka zuhoor Hazrat Isa ﷺ se qabl hoga, jaisa ke ahadees se pataa chalta hai”*. (Nihaaya al-Bidaaya wan Nihaaya: V1 P37; Al Fitaa wal Malaahim)

⑩ Shaareh Bukhari Haafiz Ibne Hajar Asqalani رحمہ اللہ

Imam Ibne Majah رحمہ اللہ ne Hazrat Saubaan رحمہ اللہ se marwi hadees marfooan riwayat ki hai jis mein irshad-e-nabawi ﷺ hai:

يقتل عند كنزكم ثلاثة كلهم ابن خليفة.

“Tumhare khazane ke paas teen (3) aadmi qitaal-o-jung karnege aur wo teeno khalifo’n ke bete honge”.

Aur usse aage Imam Mahdi ke baare mein poori hadees zikr ki hai. Us hadees mein kanz¹ se muraad agar wo kanz hai jo us baab ki hadees mein mazkoor hua hai to phir ye is baat ki daleel hai ke ye zuhoor-e-Imam Mahdi ke waqt wuqoo-pazeer hoga. Aur ye yaqinan Isa ﷺ ke nuzool aur aage nikalne se pehle hoga. Wallahu aalam. (Fath-ul-Baari: V13 P81)

Aur thoda aage jaakar hadees:

تصدقوا فسيأتي على الناس زمان يمشى الرجل بصدقته فلا يجد من يقبلها.

“Sadqa karo, ek (1) waqt aane waala hai ke aadmi sadqe ka maal dene ke liye niklega to use qubool karne waala koi nahi milega”. (Sahih Bukhari: H7120)

¹ T: (كنز) Khazaana, daulat [RKT]

Ki sharh bayan karte hue Haafiz Mausooif رحمه الله ne is hadees ke mutaalliq baab se qabl waale ‘Baab: Khurooj an-Naar’¹ se taalluq ke baare mein mukhtalif ehtemalaat zikr kiye hain aur phir likha hai: *“Is hadees ke is baab se taalluq hone ka to mahez ehtemaal hai aur wo you’n ke us zamane mein wuqoo-pazeer hoga jab ke log maal se laa-parwaah ho jaaenge aur uski wajah ya to ye hogi ke log fitno’n mein muhtala ho jaane ki wajah se apni-apni hi nibedne² par lage honge. Koi apnea hl-o-ayaa ki tarab hi mutwajje na hoga che-jaaeke koi maal ki taraf tawajjo dene waala ho aur ye dajjaal ke zamana mein hoga”*.

“Ya phir maal ki taraf adm-e-tawajjo ki wajah se be-tahaasha aman-o-amaan aura dl-o-insaaf hoga, hatta ke har shakhs apne paas maujood maal ko kaafi samajhte hue doosre ke haath mein paae jaane waale maal se be-niyaaz hoga”.

“Aur ye zuhoor al-Imam Mahdi aur Hazrat Isa عليه السلام ke nuzool ke zamane mein hoga. Ya phir ye tab hoga jab wo aag niklegi jo logon ko maidaan-e-mahshar ki taraf dhakel kar le jaaegi”. (Fath-ul-Baari: V13 P83)

⑪ Allama Ibne Hajar Haithami Makki رحمه الله

Is baat ka eteqaad rakhna tae hai aur sahih ahadees is baat par dalaalat karti hain ke: *“Imam Mahdi muntazar ka wujoos saabt hai, jin ke zamane mein dajjaal niklega aur Hazrat Isa عليه السلام ka nuzool hoga. Aur wo Imam Mahdi ki iqtida mein namaz padhenge aur jab mutlaq Mahdi ka zikr aae to usse muraad wohi Imam Mahdi hote hain”*. (Al Qaul al-Mukhtasar Fee Alaamaat al-Mahdi al-Muntazar: P74)

⑫ Allama Mulla Ali Qaari رحمه الله

Imam Mahdi عليه السلام ke baare mein ba-kasrat ahadees aur mashoor riwayaat saabit hain jo unke buland muqaam-o-martaba ke maamla mein waazeh-o-sareeh hain. (Risaala Fee Haq al-Mahdi [Makhtoota bi Maktaba Baladiya Iskandariya: V3 P258])

Aur apni kitaab *“Sharh Al Fiqa al-Akbar li Imam Abi Hanifa رحمه الله”* mein

¹ T: Dozak, aag se najaat ka baab [RSB]

² T: (نبيذنا) Fana karna, khatam karna, baaqi na rakhna (umooman khane-peene ki cheeze’n) [RKT]

likhte hain: *“Is maamla mein tarteeb ye hai ke pehle Imam Mahdi harmain sharifain ki arz-e-muqaddas mein zaahir honge, aur dajjaal ka zuhoor hoga, aur unhe’n usi haal mein mehsoor kar dega, phir Hazrat Isa ﷺ mulk-e-shaam ke shahr dimishq ke mashriqi minaar par naazil honge, aur dajjaal se jung ke liye aaenge aur ek (1) hi waar se use usi lamha qatl kar denge”*. (Sharh al-Fiqah al-Akbar: P112; Sharh ash-Shifa Fee Shamaail al-Mustafa: V3 P258)

⑲ Shaikh Muhammad al-Barzanji رحمه الله (d 1103h)

Teesra baab, qiyamat ki badi-badi nishaniyo’n aur qiyamat ke qareeb roo-numa hone waale umoor ka bayaan. Jin ke baad qiyamat bapaa ho jaaegi aur ye bhi ba-kasrat hain.

Unhee’n mein se zuhoor-e-Imam Mahdi bhi hai aur ye un badi-badi alaamaat mein se pehli nishani hai aur ye baat zehen-nasheen kar le’n ke unke baare mein waarid hone waali ahadees, ikhtilaaf-e-riwayaat ke bawujood la-taadaad-o-be-shumaar hain.

Aur aage chal kar kehte hain: *“Ye baat aap ke ilm mein aachuki hai ke Imam Mahdi ke wujood aur unke aakhir zamaana mein khurooj-o-zuhoor aur unke Nabi ﷺ ki aal aur Hazrat Fatima رضي الله عنها ki aulaad se hone ka pataa dene waali ahadees tawaatur-e-maanawi ki hudood ko pohonchi hui hain. Jin ke inkaar ke koi maane hi nahi hain”*. (Al-Ashaa-ah: P87, 112)

⑳ Shaikh as-Sabaan رحمه الله

As-Sawaaiq mein hai: *“Nabi-e-Akram ﷺ se waarid hone waali ahadees mutawaatir hain jo is baat ki daleel hain ke Imam Mahdi ka zuhoor hoga. Aur wo Nabi ﷺ ke ahle baet se honge”*. (Al-Ashaa-ah: P87, 112, 140)

㉑ Shaikh Shablanji رحمه الله

Imam Mahdi ke baare mein shia waghaira ke aqwaal-e-faasida ka tazkira aur radd karne ke baad likhte hain: *“Imam Mahdi jin ka intezaar kiya ja raha hai, wo Muhammad bin Abdullah hain jo aakhir zamana mein Madina Munawwara mein paida honge, kyonke wo ahle madina se honge, jaisa ke unke baare mein mein aur unke alamaat ke baare*

mein Nabi-e-Akram ﷺ ne pesh-goi farmai hai jo ke apni khwahish-o-marzi ke taabe bolte hi nahi jab tak ke unhe'n wahee na ho". (Noor ul Absaar: P196)

Aur 'Al-Azaa-ah' mein hai: "Syed Allama, millat ke badar-e-muneer, Muhammad bin Ismail ؑ ne zuhoor-e-Imam Mahdi ka pata dene waali ahadees jama ki hain jin mein hi ye bhi aaya hai ke wo Nabi-e-Akram ﷺ ki aal mein se honge, aur aakhir zamana mein unka zuhoor hoga".

Aur aage farmate hain: "Unke zuhoor ke zamane ki taayyun to nahi aai, albatta ye tae hai ke wo dajjal ke khurooj se pehle zaahir honge". (Al-Ashaa-ah: P114)

② Imam Safaarini ؑ

Imam Safaarini ؑ islami aqida ke mauzu par apni kitaab 'Ad-Durar al-Mazeeah Fee Aqida al-Farqatah'.

Al-Mazeeah mein kehte hain:

و ما اتى فى النص من اشراط ، فكله حق بلا شطاط
منها الامام الخاتم الفصيح ، محمد المهدي و المسيح .

Alamaat-e-qiyamat jin ka tazkira ahadees mein aaya hai wo sab barhaq hain aur unhee'n mein se hi Hazrat Isa ؑ ka nuzool aur Imam-e-Khaatim 'Imam Mahdi' ka zuhoor bhi hai.

Imam Mahdi ko 'Khaatim' kehne se Imam Saahab ki muraaad Khulafa-e-Raashideen ؓ mein se aakhri khalifa-o-imam ho sakte hain albatta unke khaatim hone ki koi daleel nahi hai. (Mukhtasar Lawaame al-Anwaar al-Bahiya wa Sawaate' al-Asraar al-Asariya: P324-344)

Aur phir iski sharh bayan karte hue kehte hain: "Imam Mahdi ke baare mein ba-kasrat aqwaal paae jaate hain yahan tak ke ye bhi keh diya gaya hai ke 'Hazrat Isa ؑ ke siwa koi Mahdi nahi hai'. Jab ke ahle haq ke nazdeek sahih-o-sawaab ye hai ke Imam Mahdi Hazrat Isa ؑ ke alaawa ek-dosri shakhsiyat hain. Aur unka zuhoor Hazrat Isa ؑ se qabl hoga. Aur unke zuhoor ka pataa dene waali riwayaat itni kasrat se waarid hui hain ke wo hadd-e-tawaatur-e-maanawi ko pohonchi hui

hain. Aur unke zuhoor ka maamla ulama-e-ahle sunnat mein is hadd tak mashoor-o-maarooof ho chuka hai ke ise ‘aqqaaid’ mein se shumaar kar liya gaya hai”.

Aage is mauzu se taalluq rakhne waali baaz ahadees ko Sahaba Kiraam رضي الله عنهم ki ek (1) jamat ke tareeq se naql kiya hai aur phir kaha hai: *“Mazkora Sahaba Kiraam رضي الله عنهم ke alaawa bhi kitne hi deegar Sahaba Kiraam رضي الله عنهم hain jin se mutaaidid riwayaat waarid hui hain aur unke baad taabaeen رضي الله عنهم ke aasaar bhi hain. Aur un sab ka majmooi mafaad-e-qatai ilm ke husool ka faaeda deta hai. Lihaaza Imam Mahdi ke zuhoor par imaan laana waajib hai jaisa ke ye ahle ilm ke yahan muqarrar, tae aur Ahle Sunnat wal Jamaat ki kutub aqaaid mein mudawwan hai”.* (Mukhtasar Lawaame al-Anwaar al-Bahiya wa Sawaate’ al-Asraar al-Asariya: P334-344; Al-Ashaa-ah: P87, 112)

②③ Shaikh al-Islam al-Mudajjid Muhammad bin Abdul Wahaab رحمته الله

Aisi ahadees waarid hui hain jo is baat par dalaalat karti hain ke Imam Mahdi ka zuhoor Hazrat Hasan bin Ali رضي الله عنه ki aulaad se hoga jaisa ke Imam Abu Dawood waghaira aimma ne ahadees bayan ki hain. (Risaala Fir Radd Alaa ar-Raafizah: P29)

②④ Imam Shawkaani رحمته الله

Imam Mahdi ke zuhoor se talluq rakhne waali wo ahades jo hamari nazar se guzri hain wo pachaas hain, jin mein sahih-o-hasan aur aisi zaeef riwayaat bhi hain jin ka zof kai doosre asbaab se rafa¹ ho jaata hai aur ye ahadees bila-shak-o-shubha mutawaatir hain, balke ilm-e-usool ki tamaam istelahaat ki roo se unse kam darja ki riwayaat-o-ahadees par bhi mutawaatir ka wasf saadiq aata hai, jabke Imam Mahdi ke baare mein Sahaba Kiraam رضي الله عنهم ke aasaar to ba-kasrat hain aur wo hain bhi marfoo ahadees ke hukm-o-darja mein kyonke aise ghaibi umoor ke baare mein zaati ijtihad ki to koi gunjaish hi nahi hoti. (At-Tauzeeh Fee Tawaatur Ma Jaa-a Fil Muntazar wad Dajjal wal Maseeh li Imam Shaukaan, naqlah Anh As-Shaikh Nawab Siddiq Hasan Khan Fee Kitaab al-Azaa-ah: P113-114)

Isi tarah apni ek-dosre kitab Al-Fath ar-Rabbani mein farmate hain:

¹ T: (رَفْع) Door, khatam, door ho jaane, ya zaayal ho jaane ka amal [RKT]

“Imam Mahdi ke baare mein waarid hone waali wo ahadees jo hamare mutaala-a mein aachuki hain unki taadaad pachaas (50) marfoo ahadees aur athaees (28) aasaar-e-Sahaba Kiraam ﷺ hain”.

Aage phir unhe’n yeke-baad-deegare waarid kiya hai aur un mein se har ek (1) ki sanad par kalaam bhi kiya aur aakhir mein kaha hai: *“Jo ahadees ham ne zikr ki hain ye hadd-e-tawaatur ko pohonchi hui hain jaisa ke ahle ilm-o-fazl se ye baat poshida nahi hai”.* (ba-hawaala Tohfa al-Ahwazi lil Mubarakpuri: V6 P484-485)

②⑤ Allama Mohaddis Abu At-Taiyyab Nawaab Siddiq Hasan Khan رحمۃ اللہ علیہ
Wali-e-Bhopal

Imam Mahdi ke baare mein waarid hone waali ahadees, ikhtelaaf-e-riwayaat ke bawujood itni kasrat se hain ke wo hadd-e-tawaatur ko pohonchi hui hain, aur wo ahadees Sunan-e-Arba, (Abu Dawood, Tirmizi, Nasai, Ibne Majah) ke alaawa islami taalimaat ke doosre deewaano’n (jaise Tabarani Kabeer, Ausat, Sagheer, Musnad Ahmad, Abu Yaala, Al-Haarib bin Abi Usama waghaira) mein marwi hain. (Al-Azaah: P112)

Aur aage jaakar farmate hain: *“Imam Mahdi ke baare mein waarida ahadees mein se baaz to sahih hain baaz hasan darje ki hain aur baaz za’ef bhi hain. Aur har zamane ke tamaam kibaar ulama-o-aam ahle islam mein unke zuhoor ka maamla mashoor chala aaraha hai”.* (Al-Azaah: P113)

②⑥ Abu at-Taiyyab Allama Shams ul Haq Azimabadi رحمۃ اللہ علیہ

Har zamana mein tamaam ahle islam ke maabaen ye baat mashoor-o-maarooft rahi hai ke yaqinan aakhir zamana mein ek (1) shakhs zaahir hoga jo ahle baet mein se hoga, deen ki taa’eed-o-nusrat aur dlo-insaaf ko aam karega, musalman iski ittiba karenge aur wo tamaam islami mumaalik ka haakim hoga, aur uska laqab ‘mahdi’ hoga. Khurooj-e-dajjal aur sahih ahadees se saabit-shuda deegar alaamaat-e-qiyamat ka zuhoor unke baad hoga aur unke zuhoor ke baad hi Hazrat Isa عليه السلام naazil honge aur wo dajjal ko qatl karenge. Ya wo unke zuhoor ke waqt hi naazil honge aur dajjal ko qatl karne mein wo Hazrat Isa عليه السلام ka ta-aawoon karenge, aur wo Imam Mahdi ki iqtida mein namaz padhenge. (Aun al-Maabood Sharh Sunan Abu Dawood: V11 P361-

②⑦ Shaikh Muhammad bin Jaafar al-Kattaani رحمہ اللہ (d 345h)

Zuhoor-e-Imam Mahdi muntazar ke baare mein waarid hone waali ahadees mutawaatir hain. Isi tarah hi khurooj-e-dajjal aur nuzool-e-Hazrat Isa عليه السلام ke baare mein waarida ahadees bhi hain. (Nazm al-Mutanaasir Minal Hadees al-Mutawaatir: P147)

②⑧ Allama Abul Aala Idrees رحمہ اللہ bin Muhammad al-Iraq al-Hussaini al-Mohaddis an-Naaqid رحمہ اللہ

Imam Mahdi ke baare mein apni taaleef mein Allama Mausooof رحمہ اللہ farmate hain: *“Imam Mahdi ke baare mein paai jaane waali ahadees mutawaatir ya darja-e-tawaatur ke qareeb-tar hain. Aur unke mutawaatir hone ka tu kitne hi naaqideen-o-huffaaz-e-hadees ne yaqeen ke saath zikr kiya hai”*. (Naqlan a’n Al Mahdi al-Muntazar lil Ghammaari: P5-6)

②⑨ Allama Abu Abdullah Muhammad al-Jasos رحمہ اللہ

Imam Mahdi ke baare mein itni ahadees waarid hui hain ke Imam Sakhawi رحمہ اللہ ne unhe’n hadd-e-tawaatur ko pohonchi hui qaraar diya hai. (Sharh Risaala Ibne Abi Zaid ba-Hawaala al-Mahdi: Haqiqah li Kharaafah lil Muqaddam)

③⑩ Allama Shaikh Muhammad al-Arbi al-Faasi رحمہ اللہ

‘Al Miraasid’ mein Allama Saahab رحمہ اللہ farmate hain:

وما من الاشراف قد صح الخبر ، به عن النبي حق ينتظر.

“Nabi-e-Akram ﷺ se jin-jin alamaat-e-qiyamat ki khabar-o-sahih hadees mili hai, haq-o-sahih hain aur unka intezaar karna chaahiye”. (Sahih)

Aage jaakar farmate hain:

و خبر المهدى ايضاً وردا ، ذاكرة في نقله فاعتضدا.

“Aur Imam Mahdi ki khabar bhi itni ba-kasrat ahadees mein waarid hui hai ke wo sab mil kar ek-doosre ke liye baais-e-quwwat ban gai hain”. (Naqlan a’n: Al-Mahdi al-Muntazar al-Ghammaari: P5-6)

③⑪ Allama Mohaqqiq Abu Zaid Abdur Rahman bin Abdul Qaadir al-Faasi

Mausoof ne ‘Al Miraasid’ ki sharh ‘Manhaj al-Maqaasid’ mein likha hai ke Imam Mahdi ka maamla bhi aisa hi hai ke unke baare mein bhi ba-kasrat ahadees waarid hui hain au rye zuhoor-e-Imam Mahdi ka maamla jo aakhir zamana mein zaahir honge. Unke zuhoor ka zikr itni ahadees mein aaya hai ke Imam Sakhawi رحمته اللہ علیہ ne unhe’n hadd-e-tawaatur ko pohonchi qaraar diya hai. (Naqlan a’n: Al-Mahdi al-Muntazar al-Ghammaari: P5-6)

③۲ Shaikh Muhammad Habibullah Shanqiti رحمته اللہ علیہ

Hazrat Isa عليه السلام ke nuzool ka pataa dene waali ahadees mutawaatir hain, balke Imam Mahdi ke zuhoor ka pataa dene waali ahadees bhi mutawaatir hain jaisa ke hamare ustaaz Shaikh Abdul Qadir bin Muhammad Saalim Shanqiti رحمته اللہ علیہ ne saraahat ki hai. Chunache wo ‘Al Waazeh al-Mubeen’ mein farmate hain:

تواترت به الاحاديث الصحاح ، فيما روى اهل الفلاح والنجاح.

“Imam Mahdi ke zuhoor ka pataa dene waali sahih ahadees mutawaatir hain jaisa ke ahle falaah-o-najaah ulama-e-kiraam ne unhe’n riwayat kiya hai”. (Fath al-Munim Sharh Zaad al-Muslim: V1 P331)

③۳ Mufasssir-e-Quran Allama Shaikh Muhammad Ameen Shanqiti رحمته اللہ علیہ

Ijtihad ki sharaait par poore utarne waale ahle ilm par ijtihaad ka darwaza khula hai aur ye imam-e-muntazir, Imam Mahdi ke zuhoor tak khula rahega aur Miraaqi as-Saud ke muallif-o-naazim (sher-o-nazm kehne waale shaair) se is maamle mein tasaamoh hua hai. (Nashr alBunood Alaa Miraaqi as-Saud: V2 P346-347)

Aur apni tafseer Azwaa al-Bayaan mein bhi Imam Mahdi-e-Muntazar ka tazkira farmaya hai. (Azwa al-Bayaan: V7 P581-582)

Jisse pataa chalta hai ke Imam Mahdi se mutaalliqa ahadees unke nazdeek bhi sahi hain.

③۴ Mulla Ali Qaari رحمته اللہ علیہ

Ye baat sahih-o-saabit hai ke Imam Mahdi ka zuhoor hoga aur wo

momino ke liye dajjal se chutkare ka baais honge. Aur Hazrat Isa عليه السلام shaam ke shahr-e-dimishq ki masjid ke minaar par naazil honge. Wo masjid mein daakhil honge to jamat khadi ho jaaegi. Imam Mahdi kahenge ke aye Roohullah! Imamat karwaaiye to wo kahenge: Ye jamaat aapke liye khadi ki gai hai to Imam Mahdi imaamat karwaaenge aur Hazrat Isa عليه السلام unki iqtida mein namaz padhenge taake wo is baat ki taraf ishaara kar de'n ke wo us waqt isi ummat ke ek (1) fard hain. Iske baad aainda Hazrat Isa عليه السلام hi jamat karwaya karenge. (Al Asraar al-Marfooah Fil Akhbaar al-Mauzooah: P459 [Beirut 1391h edition]; Bi-Tahqiq Muhammad as-Sabaagh wa-Anzar al-Ihtijaj Bil-Asr: P92)

③⑤ Shaikh Allama Muhammad Basheer as-Sahsawaani رحمته الله:

Ahd-e-taba-taabaeen رحمته الله ke baad se haalaat ke roz-ba-roz kharaab se kharaab-tar hote jaane ki taraf ishaara karte hue aakhir mein farmate hain: *“Siwaae us zamana Hazrat Isa عليه السلام aur zuhoor-e-Imam Mahdi ke jo isse mustasna hai”*. (Siyaanah al-Insaan a'n Waswasah ash-Shaikh Dahlaan: P329)

③⑥ Shaikh Hussain Muhammad Makhloof رحمته الله Saabiq Mufti-e-Misr-o-Mimbar Jamat Kibaar al-Ulama Bil-Azhar

Shaikh Mausooof ne likha hai: *“Ham musalmano ko is baat ki nasihat karte hain ke wo sahih ahadees ko itminaan-e-qalb ke saath qubool kare'n aur aakhir zamana mein Imam Mahdi ke zuhoor-pazeer hone par sahih taur par imaan rakhe'n. Aur un ahadees se takraane waale aqwaal ko chod de'n kyonke wo un logon ke aqwaal hain jo ilm-e-hadees ka sahih darak¹ nahi rakhte”*. (Az muqadama-e-kitaab Sayyid al-Bashr Yatahaddasu an al-Mahdi al-Muntazar Hussain Muhammad Makhloof: P3-4)

③⑦ Samaahat ash-Shaikh Ibne Baaz رحمته الله

Saudi Arab ke saabiq mufti-e-aazam aur Idaara Research-o-Tahqiq ke Director General Allama Shaikh Ibne Baaz رحمته الله se naql karte hue roznaama 'Okaz' mein likha hai: *“Imam Mahdi-e-Muntazar ka bil-kulliyya inkaar kar dena jaisa ke baaz mutakhhhireen ulama se saadir hua hai unka ye qaul saraasar baatil hai kyonke aakhir zamaana mein unke zuhoor farmane, zameen ke zulm-o-jor se bhar jaane aur unke use*

¹ T: (دَرْك) Pohonch, zariya, waseela, understanding [RKT]

adl-o-insaaf se bhar dene ka pataa dene waali ahadees bahut hi ziyaada hain, jin mein se chauthi sadi ke ulama mein se Allam Abul Hasan Aabri Sajistaani رحمۃ اللہ علیہ, Allama Safaarini رحمۃ اللہ علیہ, aur Imam Shawkaani رحمۃ اللہ علیہ khaas taur par qaabil-e-zikr hain. Aur ye goya ahle ilm ki taraf se zuhoor-e-Imam Mahdi par ijma ki tarah hai. Lekin yaqeen ke saath ye keh dena ke falaa'n shakhs Mahdi hai ye us waqt tak jaaiza nahi jab tak ke kisi mein sahih Ahadees-e-Rasool ﷺ mein waarid hone waali Nabi ﷺ ki bayan-karda tamaam alaamaat-o-ausaaf na paae jaae'n. aur un alaamaat-e-Mahdi mein se hi sabse badi aur waazeh-tareen alaamat ye hai ke wo zameen ke zulm-o-jor se bhar jaane ke baad use adl-o-insaaf aur aman-o-aashti se maamoor kar denge". (Roznaama Okaaz Makkah Mukarrama 18 Moharram 1400h ba-hawaala Al Mahdi, Haqiqa laa Khuraafa: P79; Lil-Muqaddam neez dekhiye: P57)

③⑧ Allama Albani رحمۃ اللہ علیہ

Imam Mahdi ke baare mein farmate hain: *"Mera khayaal hai ke Imam Mahdi har maamla mein fareed¹ aur apni misaal aap honge masalan ilm mein fareed, wara'-o-taqwa² mein fareed, ibaadat mein fareed, akhlaaq mein fareed"*.

Wo us waqt zaahir honge jab ke aalam-e-islam ki haalat aisi ho chuki hogi ke us mein ummat-e-muslima ka maamla durust ho jaaega aur isi mein 'tasfiya-o-tarbiyat'³ ke do (2) maraahil bhi tae paa chuke honge aur siwaae logon ki qiyaadat karne ke liye kisi musleh-o-leader⁴ ke zuhoor ke aur kuch bhi baaqi na hoga, aur musleh-o-qaaid Imam Mahdi honge. (Muqaddama Silsila al-Ahadees az-Zaeefa)

Yaad rahe ke tasfiya se Allama mausoof رحمۃ اللہ علیہ ki muraad hai:

- ① Aqida-e-Islamiya ka shirk waghaira se paak hona.
- ② Fiqa-e-Islami ka Kitab-o-Sunnat ke mukhtalif ghalat ijthadaat se paak hona.

¹ T: (فَرِيد) Be-misaal, be-nazeer, incomparable [RKT]

² T: (وَرَع) Ghalati karne ka dar, khuda ka khauf, taqwa, parhezgaari [RKT]

³ T: (تَصْفِيَّة) Yahan muraad hai akhlaqi aur roohaani behtari [RSB]

⁴ T: (مُصْلِح) Buraiyaan/naqs door karne waala, neki ki taraf bulaane waala [RKT]

③ Tafseer-o-fiqa aur raqaaiq¹ ki kitaabo'n ka zaef-o-mauzu ahadees aur munkar Israeli riwayaat se paak hona. (Hawaala-e-Saabiq wa-Unzur al-Mahdi Haqiqa laa Khuraafa)

③⑨ Al-Ustaaz Saeed Hoowi رحمه الله

Imam Mahdi ka zuhoor Hazrat Isa عليه السلام ke nuzool se thoda qabl hoga aur usse pehle deen-e-islam us poore aalam mein phail chuka hoga aur room-o-qustuntuniya fatah ho chuka hoga. (Al Islaam: V4 P85)

Shaikh Mausooof ne Sahih Muslim mein waarida hadees mein paae jaane waale ishaara se qustuntuniya ka naam zikr kiya hai aur kaseer ahle ilm ka yehi qaul hai jab ke Daktoor Umar Sulaiman al-Ashqar ne qustuntuniya aur Italy ke shahr 'Bandqiya'² ka daura karne ke baad likha hai ke hadees-e-muslim mein waarid ishaara qustuntuniya ki bajaaye 'Bandqiya' ka daura karne ke baad likha hai ke hadees-e-muslim mewin waarid ishaara qustuntuniya ki bajaaye 'Bandqiya' par ziyaada fit aata hai. (Al Qiyaamah as-Sughra lil Ashqar: P274-275)

④① ④① Shaikh Saleem al-Hilaali wa Ziyaad ad-Deej

Imam Mahdi se mutaalliq sahih ahadees is baat ka pataa deti hain ke aakhir zamana mein ek (1) musleh ya reformer zaahir hoga jo Kitab-o-Sunnat ke mutaabiq hukumat karega. Aur zameen ke zulm-o-jor se bhar jaane ke baad use adl-o-insaaf se bhar dega, log uski baeyat karnege magar wo khud us baeyat ko dil se na chahta hoga balke logon ke haatho'n majboor ho kar ye baeyat qubool karega. Wo saat (7) ya aath (8) saal hukumat karenge, unke zamana mein maal bahut badh jaaega. Aur wo do-do (2-2) haatho'n se bila giney lutaenge. Unka naam Muhammad bin Abdullah hoga. Wo Nabi-e-Akram ﷺ ke ahle baet se aur Hazrat Fatima رضي الله عنها ki aulaad se honge, wo imam-e-aadil aur muttaqi-o-parhezgaar aur insaaf-parwar haakim honge. Aur ye baat sab ke zehen mein rehni chaahiye ke Imam Mahdi ke zuhoor se qabl khilaafat-e-raashida ka daur laut aaega. Yahood se bait ul muqaddas aazaad kar kar bilaad-e-islamiya mein daakhil kiya ja chuka

¹ T: (رَقَائِق) Dil mein narmi parida karne, roohaani tarbiyat karne waali baate'n [RSB]

² T: Is shahr ka angrezi mein naam Bologna [RSB]

hoga. (Al Jama-aat al-Islamiya Fee Zau al-Kitaab wa Sunnah: P41-58 taaleef Saleem-o-Ziyaad)

Ye hain kibaar-e-aimma-o-ulama ki jamaat ke chand darakhshaa'n sitaare jo Imam Mahdi ke zuhoor ka pataa dene waali ahadees ki taa'eed kar rahe hain aur Imam Mahdi par imaan rakhne ko juz-o-aqida maante hain.

اولئك ابائي فجئني بمثلهم ، اذا جمعتنا يا جرير المجامع.

In aimma-o-ulama ke muqaable mein jin chand logon ka naam liya ja raha hai unki bila-kam-o-kaif¹ koi haisiyat hi nahi reh jaati.

Shazraat az Maqaala Samaahat-ash-Shaikh Abdul Aziz Bin Baaz رحمته الله عليه

2

Majma Fataawa-o-Maqalaat mutanawwe'³ li Samaahat-ash-shaikh Abdul Aziz Abdul Aziz bin Baaz رحمته الله عليه ki kai jilde'n chap chuki hain, jin ki jama-o-tarteeb aur tabaa-at-o-ishaa-at ke nigraan Daktoor Shaikh Muhammad bin Saad ash-Suaeer hain. Iski 'Aqida at-Tauheed wa Maa Yalhaq Bihi' se mutaalliqa jild 4 mein P89, 97 par Allama Ibne Baaz رحمته الله عليه ka ek (1) maqaala hai jo isse qabl 1400h mein Saudi Daarul Ifta ke Orgn Majalla Al Bahoos al-Islamiya ke shumaara 55 mein bhi shaaya ho chuka hai. Ye maqaala Haram-e-Makki (harsa Allah Ta'ala min kul-e-soo-o-makrooh) par yakum mohram 1400h mein hone waale hamla ke baad likha gaya tha. Is maqaale ka unwaan hai: "*Haadis al-Masjid al-Haraam-o-Amr al-Mahdi al-Muntazar*" is mein ek (1) jagah Allama Mausooof farmate hain ke: "*Imam Mahdi-e-Muntazar ke zuhoor ka maamla ghaibi umoor se taalluq rakhta hai aur kisi musalman ke liye ye jaaiz nahi ke wo kisi shakhs ke baare mein yaqini taur par ye kahe ke falaa'n bin falaa'n Imam Mahdi-e-Muntazar hai kyouнке ye Allah Ta'ala aur uske Rasool ﷺ ke zimme bila-ilm ek (1) baat lagaana aur ek*

¹ T: (بلاغم و كيف) Baghair miqdaar aur baghair kaifiyat ke [RSB]

² T: Shazraat (شذرات) Shazra ki jamaa, mahnaame waghaira ke mudeer ki mukhtasar raae jise wo idaariye ke alawa mukhtalif mauzuat haazira par qalamband kare [RSB]

³ T: (متنوع) Qism-qism, tarah-tarah ke [RKT]

(1) aisi baat ka daawa karna hai jise Allah ne apne ilm mein rakhne ko tarjeeh di hai aur ye us waqt tak hai jab tak ke kisi shakhs mein wo tamaam alaamaat-o-nishaniyaa'n maujood na ho'n jin ki wazaahat-o-saraahat Nabi-e-Akram ﷺ ne farmaai hai aur bayan farmaya hai ke ye Mahdi ki sifaat hain aur un mein se ahem-tareen aur waazeh-tareen alaamaat ye hain ke unki wilayat-o-hukumat shariyat-e-islamiya ke mutaabiq hogi. Aur wo zameen ke zulm-o-jor se bhar jaane ke baad use adl-o-insaaf se bhar denge".

"Isi tarah us shakhs mein Nabi-e-Akram ﷺ ki bataai hui deegar alaamaat ka paaya jaana bhi zaroori hai jaise ye ke wo Nabi-e-Akram ﷺ ke ahle baet se honge, wo kushaada chehre aur satwaa'n (baareek-o-khadi) naak waale honge. Unka naam aur unke waalid ka naam Nabi-e-Akram ﷺ aur Aap ﷺ ke waalid-e-giraami ke naam par yaane Muhammad bin Abdullah hoga. In tamaam umoor ke kisi shakhs mein jama ho jaane ke baad kisi musalman ke liye rawaa hai ke wo ye kahe ke falaa'n shakhs jiski ye sifaat hain wo Imam Mahdi hai". (Az Majma Fataawa wa Maqalaat Mutanawwah li-Samaaha ash-Shaikh Ibne Baaz: V4 P90-91)

Maqaale ke aakhir mein jaakar mausoof likhte hain:

"Albatta Imam Mahdi-e-Muntazar ka kulli taur par inkaar kar dena jaisa ke baaz mutakhhireen ka gumaan hai ye baatil qaul hai kyouнке aakhir zamaana mein unke zuhoor aur unke, zameen ke zulm-o-jor se bhar jaane ke baad use adl-o-insaaf se bhar dene ka pataa dene waali ahadees bahut ziyaada aur maanawai tawaatur ke darja ko pohonchi hui hain, jaisa ke ulama ki ek (1) jamaat ne iski saraahat ki hai, jin mein se chauthi sadee ke ahle ilm mein se Imam Abul Hasan al-Aabri al-Sijistaani رحمه الله, Allama Safaarini aur maaqi-qareeb ke Imam Shawkaani رحمه الله khaas taur par qaabil-e-zikr hain aur ye goya ahle ilm ka ijma-o-ittifaaq hai. Lekin is baat ka hatmi faisla kar dena ke falaa'n shakhs Mahdi hai. Ye us waqt tak jaaiz nahi jab tak ke kisi shakhs mein wo tamaam alaamaat-o-nishaniyaa'n jama na ho jaa'e'n jo Nabi-e-Akram ﷺ ne sahih-o-saabit ahadees mein bayaan farmaai hain. Un mein se sabse badi aur waazeh-tareen alaamat ye hai ke wo zameen ke zulm-o-jaur se bhar chuke hone ke baad use adl-o-insaaf se bhar denge jaisa ke uska bayaan pehle guzra hai". (Majma' Fataawa-o-Maqalaat

Allama Shaikh Ibne Baaz رحمه الله عليه Ki Taaeed-o-Taaleeq:

Professor Daktoor Abdul Mohsin bin Hamd al-Abbaad رحمه الله عليه ne Madinah University ke lecture hall mein Imam Mahdi ke baare mein ‘Aqida Ahlus Sunnah wal Asr Fil Mahdi al-Muntazar’ ke unwaan se ek (1) lecture diya jo baad mein Madina University ke organ ‘Majallah Al-Jaamia al-Islamiya’ ke shumaara 13 baabat Dhul Qada 1389h mein shaaya bhi hua aur us lecture ke baad Allama Shaikh Ibne Baaz رحمه الله عليه ne us par sadaarati taqreer kit hi jis mein us muhaazre ki bharpoor taaeed ki thi. Unki taaeed-o-taaleeq Audio Cassette se naql karke Allama Mausooof رحمه الله عليه ko padh kar sunai gai taake use shaaya karne ki ijaazat li ja sake to Allama mausoof ne uski ijaazat marhammat farmaai. Chunache use bhi mazkoora lecture ke baad hi us shumaar ke P161-164 par shaaya kiya gaya tha.

Us taaeedi taqreer-o-taaleeq mein Allama Mausooof رحمه الله عليه ne farmaya: *“Hamd-o-sana-e-Baari Ta’ala, Daktoor Shaikh al-Abbaad ke shukriya aur unke maqaala ki bharpoor taaeed-o-taareef aur uske mukammal ho jaane par use kitaabi shakl mein chaapne ke azm ka izhaar karne ke baad farmaya: Haq-o-sawaab wohi hai jiska izhaar faazil lecturer ne apne khitaab mein kiya hai. Jaisa ke ahle ilm ne ise bayaan kiya hai. Chunache Imam Mahdi ka maamla waazhe hai aur us maamla mein waarid hone waali ahadees ba-kasrat, balke mutawaatir hain”.*

“Aur motadil ahle ilm ne un ahadees ko mutawaatir shumaar kiya hai, jaisa ke faazil muqarrir ne apne khitaab mein zikr kiya hai. Imam Mahdi se mutaalliqa ahadees maanawi tawaatur ka darja rakhti hain, kyoumke unke turq ba-kasrat hain. Unke makhaarij¹ mukhtalif hain, unke riwayat karne waale Sahaba رضي الله عنهم aur deegar ruwaat (bayaan karne waale) bhi mukhtalif-o-mutaaddid hain. Aur wo bayaan bhi kai alfaaz aur seegho’n se ki gai hain aur wo waaqai is baat ki waazeh daleel hain ke is mauood shakhs (Imam Mahdi) ka maamla saabit hai,

¹ T: Nikalne ki jagah, zaahir hone ki jagah/muqaam [RSB]

unka zuhoor haq hai, aur wo Imam Mahdi (Muhammad bin Abdullah al-Alwi al-Hasani) Hazrat Hasan bin Ali ؑ ki aulaad mein se honge”.

“Ye Imam Mahdi aakhir zamana mein is ummat-e-islamiya ke liye Allah Ta'ala ki rahmat ban kar aaenge, haq-o-adl qaayam karenge, zulm-o-sitam khatam karenge, unke haatho’n Allah Ta'ala is ummat ke logon par adl-o-hidayat aur taufeeq-o-irshaad ka ilm-e-khair buland karwaega”.

“Khud maine Imam Mahdi se mutaalliqa ba-kasrat ahadees ka mutaala-a kiya hai aur jaisa ke Imam Shawkaani ؑ aur Allama Ibne Qaiyyim ؑ waghaira ne bhi farmaya hai. Maine un mein se sahih-o-hasan ahadees bhi paai hain jabke kuch aise zof waali bhi hain jin ka zof baaz umoor se zaayal ho jaata hai. Aur un mein baaz mauzoo riwayat bhi hain”.

Aage wo farmate hain: “Un sab mein se hame’n sirf wohi ahadees kaafi hain jin ki sanad mustaqeem hai, wo chaahe sahih li-zaatihi ho’n ya sahi li-ghaerihi, ya phir hasan li-zaatihi ho’n ya hasan li-ghaerihi, isi tarah wo ahadees hain jo sanad ke etebaar se to za’ef hain magar unka zof zaayal karne ke wasaail maujood hain. Aur wo ek-dosre ke saath mil kar quwwat ikhtiyaar kar jaati hain”.

“Aisi ahadees ahle ilm ke yahan qaabil-e-hujjat-o-istidlal hoti hain:”

① Sahih li-zaatihi. ② Sahi li-ghaerihi. ③ Hasan li-zaatihi. ④ Hasan li-ghaerihi.

“Aur ye mutawaatir ke alaawa hain, jabke hadees-e-mutawaatir ki dono hi qisme’n maqbool-tar hain. Wo chaahe lafzi tawaatur ke darje waali ho’n ya maanawai tawaatur waali”.

“Aur Imam Mahdi se mutaalliqa ahadees is silsila mein maanawi tawaatur ke darja mein hain. Lihaaza wo alfaaz-o-maane ke mukhtalif-o-mutaaddid hone aur unke turq-e-makhaarij ke ba-kasrat hone ki wajah se qaabil-e-qubool hain aur siqa ulama ne unke saabit-o-mutawaatir hone par saad kiya aur faisla diya hai”.

“Jabke ham ne dekha hai ke ahle ilm baaz aise muamalaat ko bhi

saabit qaraar de chuke hain jin ke baare mein waarida ahadees Imam Mahdi ke baare mein waarida ahadees se qadre kam darja ki hain aur haqiqat ye hai ke jamhoor ahle ilm ke nazdeek Imam Mahdi ka masla saabit hai. Balke uske saabit hone par unka ijma-o-ittifaaq hai. Aur ye ke Imam Mahdi haq hain, wo aakhir zamaana mein zaahir honge aur us maamla mein jisne ba-kasrat siqa ahle ilm ke bar-aks shaaz¹ raae ikhtiyaar ki hai. Uski baat qaabil-e-iltifaat-o-laayaq tawajjo nahi hai". (Majma' Fataawa-o-Maqalaat Mutanawwa li Ibne Baaz: V4 P98-99 [Darul Ifta, Riyadh edition])

Aage chal kar likhte hain: "Ab rahi baat Imam Mahdi ke Hazrat Isa عليه السلام ke nuzool ke waqt zuhoor farmaane ki to us silsila mein Imam Ibne Kaseer رحمته الله ne Nihaaya al-Bidaaya wan-Nihaaya mein likha hai: Mera khayaal hai ke Imam Mahdi ka zuhoor Hazrat Isa عليه السلام ke nuzool ke waqt hoga, aur wo hadees jise Imam Haaris bin Abi Usama ne riwayat kiya hai wo usi baat ka pataa deti hai, kyonke us mein hai ke un logon ke ameer Imam Mahdi kehlaenge".

Ye jumla is baat ki sareeh daleel hai ke unka zuhoor Hazrat Isa عليه السلام ke nuzool ke waqt hoga, jaisa ke Sahih Muslim ki baaz ahadees aur baaz doosri ahadees bhi is baat ka pataa deti hain lekin un mein 'Mahdi' ki saraahat nahi hai. Yehi waazeh-tar aur sahih-tareen baat hai, lekin ye koi qatai amr nahi hai.

Albatta ye ke wo aakhir zamana mein zaahir honge jaisa ke Nabi-e-Akram ﷺ ne farmaya hai ye maaloom-o-maarooof amr hai aur is baat ka pataa dene waali ahadees zaahir-o-waazeh hain jaisa ke unka zikr guzra hai. Chunache haq baat wohi hai jo aimma-o-ulama-e-kiraam ne kahi hai ke Imam Mahdi ka khurooj-o-zuhoor zahoor hoga. (Sharh Risaalah Ibne Abi Zaid ba-hawaala al-Mahdi: Haqiqah Laa Khuraafah lil Muqaddam)

Aur apne taaeedi khitaab ke aakhir mein Allama Ibne baaz رحمته الله farmate hain: "Nabi Akram ﷺ ke irshadaat ko dil se tasleem-o-qubool karna aur un par imaan laana waajib hai. Jab Nabi-e-Akram ﷺ ki koi hadees sahih saabit ho jaae to phir kisi ke liye jaaiz nahi ke wo apni raae aur ijtihaad ke saath uski khilaaf-warzi kare balke use tasleem karna waajib hai, jaisa ke irshad-e-Ilaahi hai:"

¹ T: (شاذ) Wo hadees/baat/raae jo qaabil-e-etebaar logo'n ki riwaayat ke khilaaf ho [RKT]

فَلَا وَرَبِّكَ لَا يُؤْمِنُونَ حَتَّى يُحَكِّمُوكَ فِي مَا شَجَرَ بَيْنَهُمْ ثُمَّ لَا يَجِدُوا فِي أَنْفُسِهِمْ حَرَجًا مِمَّا قَضَيْتَ وَيُسَلِّمُوا تَسْلِيمًا ۝

Tere Rabb ki qasam! Log is waqt momin nahi ho sakte jab tak ke wo apne faislo'n mein aapko munsif na maan le'n aur phir aap ke faisle ke baare mein wo apne dilo'n mein tangi bhi mehsoos na kare'n balke sar-e-tasleem kham kar le'n. (Surah an-Nisa: 65)

Nabi-e-Akram ﷺ ne apne irshadaat mein dajjal ke khurooj, Imam Mahdi ke zuhoor aur Hazrat Isa bin Maryam ﷺ ke nuzool ki khabar di hai, lihaaza Aap ﷺ ke irshadaat ko qubool karna aur un par imana laana waajib hai aur unke muqaable mein apni raae se faisla dene aur kisi ki aandhi taqleed jo ke duniya-o-aakhirat mein be-sood balke zarar-rasaa'n hai, usse bachna chaahiye. (Majma Fataawa-o-Maqalaat Mutanawwa li Ibne Baaz: V4 P101-102)

Saudi Arab Ke Darul Ifta Ki Daaimi Committee Ka Fatwa

Saudi Arab ke darul ifta ki daaimi committee baraae (fatwa) ne Samaahat ash-Shaikh Ibne Baaz رحمه الله ki sadaarat mein jo hazaar-ha balke laakho'n fatwe saadir kiye hain, unki tarteeb ka kaam jaari hai. Daktoor Muhammad Saad ash-Shuaer-o-Shaikh Ahmad Abdur Razzaq ad-Duwaish aur deegar mashaaiikh ne unhe'n jama karke shaaya karne shuru kar diya hai jiski daswee'n jilde'n us waqt bazaar mein maujood hain. Un mein se pehli teen (3) jildo'n mein sirf 'Aqida-o-Imaan' se mutaalliqa masaaail aae hain, unhi mein se teesri jild mein Imam Mahdi ke baare mein teen (3) fatwe hain jinhe'n aap ke liye urdu ke qaalib mein dhaal kar pesh kar rahe hain:

Fataawa Number 1615, Sawaal Number 11:

Sawaal: Imam Mahdi-e-Muntazar aur Hazrat Isa ﷺ ke nuzool ke baare mein kya khabar hai?

Jawaab: 'الحمد لله وحده والصلوة والسلام على رسوله وآله وصحبه ... وبعد'

Jahan tak Imam Mahdi se taalluq rakhne waale juz ki baat hai to is silsila mein kai ahadees waarid hui hain jo is baat par dalaalat karti hain ke wo zaahir honge aur us ummat par hukumrani karenge, is silsila

mein Sunan Abu Dawood aur Ibne Majah jaisi kutub-e-hadees ki taraf rujoo kare'n, un mein ye ahadees mazkoor hain. Albatta kisi sahih hadees mein unke zuhoor ke zamaana ki tahdeed (maah-o-saal ki taayyun) nahi aai. Isi tarah Hazrat Isa عليه السلام ke baare mein waarid hone waali ahadees ki tafseel ke liye kitaab 'التصريح فيما تواتر في نزول المسيح عليه السلام' Isi tarah Tafseer Ibne Kaseer, Tafseer Surah an-Nisa, aayat 158:

بَلْ رَفَعَهُ اللَّهُ إِلَيْهِ^١

Balke Allah ne unhe'n (Hazrat Isa عليه السلام ko) apni taraf utha liya.

Dekhi ja sakti hain. Hamare ilm ke mutaabiq sahih ahadees mein aisi koi nas maujood nahi jo is baat ka pata de ke Hazrat Isa عليه السلام bit-tahdeed (kis maah ya saal mein) naazil honge.

Albatta is baat ka zikr zaroor waarid hua hai ke jab dajjal niklega to Hazrat Isa عليه السلام ka nuzool hoga.

وبالله التوفيق و صلى الله على نبينا محمد وآله وصحبه وسلم. اللجنة الدائمة للبحوث العلميه و الإفتاء.

Member Ash-Shaikh Abdullah bin Quood, Member Shaikh Abdullah bin Ghudyaan, Member Shaikh Abdur Razzaq Afifi, Sadar Samaahat ash-Shaikh Abdul Aziz bin Abdullah bin Baaz رحمته الله. (Kitab Fataawa al-Lajna ad-Daaima lil Buhoos al-Ilmiya wal Ifta: V3 P100 [Riyadh Edition])

Fataawa Number: 2844:

Sawaal: Ba-raah-e-meherbaani mujhe Imam Mahdi ke zuhoor aur is baat ke sahih hone ke baare mein fatwa diya jaae jin ke baare mein kaha jaata hai ke wo us zameen par zuhoor farmaaenge. Kya unke baare mein sahih ahadees waarid hui hain? Asaabakumullah 'أَتَأْتِيَكُمُ اللَّهُ'

Jawaab: 'الحمد لله وحده و الصلوة و السلام على رسوله وآله و صحبه ... و بعد'

Imam Mahdi ke zuhoor par dalaalat karne waali ahadees ba-kasrat hain jo ke mutaaddid turq se waarid hui hain aur unhe'n mohaddiseen-e-kiraam ki ek (1) abdi taadaad ne riwayat kiya hai aur ahle ilm ki ek (1) jamat ne zikr kiya hai ke wo ahadees tawaatur manawi ko pohonchi hui

¹ T: Allah aapko behtareen ajr ataa farmaae [RSB]

hain, un mein se chauthi sadee ke Imam Abul Hasan al-Aabri رحمته اللہ علیہ ne, Allama Safaarini رحمته اللہ علیہ, ne apni kitab Lawaame al-Anwaar al-Bahiyya mein, Imam Shawkaani رحمته اللہ علیہ ne apne risaala ba-naam 'At-Tauzeeh Fee Tawaatur Ahadees al-Mahdi wad Dajjal wal Maseeh' mein isi tawaatur-e-maanawi ka tazkira kiya hai. Ahadees mein unki baaz mashoor-o-maarooof alamaat aur nishaniyo'n ka tazkira bhi aaya hai jin men se ahem-tareen alaamat ye hai ke wo zameen ke zulm-o-jor se bhar jaane ke baad use adl-o-insaaf se maamoor kar denge.

Albatta kisi ke liye ye jaaiz nahi ke wo kisi khaas shakhs ke baare mein jazm-o-yaqeen ke saath ye kahe ke falaa'n bin falaa'n hamdi hai jab tak us mein wo tamaam alaamaat aur nishaniyaa'n maujood na ho'n jo sahih ahadees mein Nabi-e-Akram صلی اللہ علیہ وسلم ne waazeh farmai hain. Jin mein se ahem-tareen alaamat ham ne zikr kardi hai ke wo zameen ko adl-o-insaaf se bhar denge.... Ilkh

وبالله التوفيق و صلى الله على نبينا محمد وآله و صحبه وسلم. اللجنة الدائمة للبحوث العلميه و الإفتاء.

Member Ash-Shaikh Abdullah bin Quood, Member Shaikh Abdullah bin Ghudyaan, Member Shaikh Abdur Razzaq Afifi, Sadar Samaahat ash-Shaikh Abdul Aziz bin Abdullah bin Baaz رحمته اللہ علیہ. (Kitab Fataawa al-Lajna ad-Daaima lil Buhoos al-Ilmiya wal Ifta: V3 P100-101 [Riyadh Edition])

Fataawa Number: 7664:

Sawaal: Mahdi kaun hai? Aur qiyamat ki nishaniya'n kya hain?

Jawaab: 'الحمد لله وحده و الصلوة و السلام على رسوله وآله و صحبه ... و بعد'

Wo Nabi-e-Akram صلی اللہ علیہ وسلم ke ahle baet se honge, unka zuhoor Hazrat Isa عليه السلام ke nuzool se qabl hoga. Wo islam ki taraf daawat denge, Allah Ta'ala unke zariye hujjat qaayam karega aur unke haatho'n par be-shumaar logon ko hidayat bakhshega aur agar aap ko unke baare mein tafseeli maalumaat darkaar ho'n to Imam Ibne Kaseer رحمته اللہ علیہ ne apni kitaab An-Nihaaya al-Bidaaya wan Nihaaya... al-Malaahim wal Fitaa mein jo tafsilaat zikr ki hain unka mutaala-a keejiye.

وبالله التوفيق و صلى الله على نبينا محمد وآله و صحبه وسلم. اللجنة الدائمة للبحوث العلميه و الإفتاء.

Member Ash-Shaikh Abdullah bin Quood, Member Shaikh Abdullah bin Ghudyaan, Member Shaikh Abdur Razzaq Afifi, Sadar Samaahat ash-Shaikh Abdul Aziz bin Abdullah bin Baaz رحمته الله. (Kitab Fataawa al-Lajna ad-Daaima lil Buhoos al-Ilmiya wal Ifta: V3 P101 [Riyadh Edition])

Ahadees-e-Mahdi Par Taan Aur Uski Haqiqat

Amaanat-e-ilmi ka taqaaza hai ke yahan ham un baaz ulama ka tazkira bhi kar de'n jinho'n ne Imam Mahdi ke zuhoor se taalluq rakhne waali ahadees par taan kiya hai aur saath hi unke us taan ki haqiqat bhi waazeh kar de'n taake baat khul kar saamne aajaae aur kisi bhi qism ki ghalat-fehmi baaqi na rahe.

Allama Ibne Khaldoon رحمته الله ka taan:

Allama Ibne Khaldoon رحمته الله uloom-e-ijtema-o-muaasharat aur khusoosan ilm-e-taareekh aur falsafa-e-taareekh ke bade maahir aalim the, lekin wo mohaddis nahi the, lihaaza jarh-o-taadeel ke maamla mein agarche unki baat koi khaas haisiyat nahi rakhti, taaham unho'n ne apne asal maidaan se nikal kar zuhoor-e-Imam Mahdi se mutaalliqa ahadees par taan kiya hai. Chunache wo Muqaddama-e-Taareekh Ibne Khaldoon mein likhte hain: *“Ye kul ahadees hain jinhe'n Imam Mahdi ke baare mein aimma-e-hadees ne riwayat kiya hai jin mein aaya hai ke wo aakhir zamana mein zaahir-o-khaarj honge. Un ahadees mein se siwaae thodi si balke bahut si ahadees ke koi bhi naqd-o-jarh se nahi bach saki”*.

Allama Mausooof رحمته الله ke apne alfaaz ye hain:

فهذه جملة الاحاديث التي خرجها الائمة في شان المهدي و خروجه في آخر الزمان وهي كما رايت لم يخلص منها من النقد الا القليل والاقل منه.

Aur aage chal kar farmate hain: *“Imam Bukhari-o-Muslim ne Imam Mahdi ke baare mein koi hadees apni kutub mein waarid nahi ki, agar aisi koi hadees sahih hoti to wo bhi zikr karte”*. (Muqaddama Ibne Khaldoon: P311 [Darul Qalam, Beirut 1978 edition], P874 [Latest Edition])

Is taan ki asal haqiqat:

Allama Ibne Khaldoon رحمہ اللہ ki is baat par ahle ilm ne unki sakht tardeed ki hai aur likha hai ke: *“Unki apni ibaat se maaloom ho raha hai ke bahut thodi si ahadees naqd-o-jarh se bachi hain”*.

Chalo bahut thodi si hi sahi lekin kuch to bach hi gai hain aur agar sirf ek (1) hi hadees sahih saabit ho jaae to kisi bhi masla mein bataur-e-daleel-o-hujjat wo ek (1) hadees bhi kaafi hoti hai. Aur yehi maamla zuhoor-e-Mahdi ka bhi hai. Jab ke is silsila mein to ahadees ki itni taadaad hai ke wo hadd-e-tawaatur ko pohonchi hui hain, jaisa ke saabit mein tafseel guzri hai.

Aur phir Imam Bukhari-o-Muslim ne is baat ka hargiz iltizaam¹ nahi kiya ke wo apni-apni kitaab (Sahih Bukhari-o-Sahih Muslim) mein har sahih hadees ko jama kar denge, aur naahi sahihain mein tamaam-tar sahih ahadees ka istiaab² kiya gaya hai, balke hazaar-ha ahadees aisi bhi hain jo sanad-o-matan ke etebaar se sahih to hain lekin un jaleel ul qadar aamma (Bukhari-o-Muslim) ne apni sahihain mein waarid nahi kee’n jabke wo doosri kutub-e-sihaah-o-sunan aur masaneed-o-ma-aajim waghaira mein maujood hain. Unhi mein Imam Mahdi se taalluq rakhne waali ahadees bhi hain. (Jaisa ke un mein se kitni hi saabiqa safhaat mein zikr ki ja chuki hain)

Allama Ibne Khaldoon رحمہ اللہ Ka Ahle Ilm Ki Taraf Se Ilmi Taaqqub

Allama Ibne Khaldoon رحمہ اللہ ke taan par kaseer ahle ilm ne unka bharpoor ilmi taaqqub kiya aur naqd-o-jarh karke saabit kiya hai ke mausoof ka ye taan bar-mahal³ nahi, un ulama mein se kuch ka zikr ham sutoor-e-zel mein kar rahe hain. Aur you’n to khud Allama Ibne Khaldoon رحمہ اللہ ne bhi Imam Mahdi ke baare mein baaz sahih ahadees ke wujood ka iqraar kiya hai. Jaisa ke unke alfaaz se zaahir hai jo zikr kiye ja chuke hain.

¹ T: Ek-dosre ke liye laazim hona, do-baato’n ka baaham rabt [RKT]

² T: (استيعاب) Shuru se aakhir tak sab baaton ka ihaata, poori baat ka husool [RKT]

³ T: (بر محل) Theek waqt ya mauqa par, fauran, usi waqt [RKT]

Aur phir ye bhi us waqt hai jab ahadees sirf utni hi ho'n jo Allama Mausoo¹ ne zikr kardi hain. Jabke haqiqat ye hai ke unki zikr-karda ahadees ke alaawa bhi kitni hi ahadees aur bhi hain jin mein sahih bhi hain aur hasan bhi.

Gharz Allama Mausoo¹ ke taaqqub mein likhi gai tehreero'n mein se baaz jumle pesh-e-khidmat hain.

① Allama Ibne Salaah رحمہ اللہ

Abu Amr Allama Ibne Salaah رحمہ اللہ ne apni kitaab Uloom ul Hadees: P19 mein likha hai: *“Imam Bukhari-o-Muslim ne apni sahihain mein tamaam sahih ahadees ka istiaab nahi kiya aur naahi unho'n ne is baat ka iltezaam kiya ya zimma uthaya tha. Hame'n riwayat pohonchi hai ke Imam Bukhari رحمہ اللہ ne farmaya: Maine apni kitaab 'Al Jaame as-Sahih' mein sirf wo ahadees riwayat ki hain jo ke sahih hain aur kitni hi sahih ahadees ko khauf-e-tawaalat se chod diya hai”*.

Aur Imam Muslim رحمہ اللہ ke baare mein hame'n riwayat mili hai ke unho'n ne farmaya: *“Apne nazdeek har sahih hadees ko hi maine apni is kitaab 'Al Jaame as-Sahih' mein jama nahi kar liya. Is mein maine sirf wo ahadees jama ki hain jin ke sahih hone par tamaam mohaddiseen-e-kiraam ka ijma-o-ittifaaq hai”*. (Uloom ul Hadees Allama Abu Amr Ibne Salaah: P19)

② Imam Nawawi رحمہ اللہ

Shaarh Sahih Muslim, Imam Nawawi رحمہ اللہ ne apni kitab 'Al Minhaaj Sharh Sahih Muslim ibn al-Hajjaaj' ke muqaddama: V1 P24 mein pehle un logon ka tazkira kiya hai jo kehte hain ek (1) falaa'n-falaa'n ahadees Imam Bukhari-o-Muslim dono ki sharaait par poori utarti thee'n magar unho'n ne unhe'n apni sahihain mein waarid nahi kiya aur phir unke eteraaz ko radd karte hue likha hai: *“Ye eteraaz dar-haqiqat un par banta hi nahi kyoumke unho'n ne tamaam-tar sahih ahadees ko jama kar dene ka iltezaam nahi kiya aur naahi uska zimma uthaya hai, balke sahih sanad ke saath unki ye tasreeh maujood hain ke unho'n ne tamaam-tar sahih ahadees ka istiaab nahi kiya, balke sahih ahadees*

¹ T: Allama Ibne Khaldoon [RSB]

mein se sirf kuch ahadees jama ki hain jis tarah ke musannifeen-e-kutub-e-fiqh apni tasnifaat mein kuch fiqhi masaail jama karte hain naake tamaam-tar fiqhi masaail ko hi jama kar dete hain". (Muqaddama Sharh Sahih Muslim li Imam Nawawi: V1 P24)

③ Haafiz Ibne Hajar Asqalani رحمہ اللہ

Shaareh Sahih Bukhari, Haafiz Ibne Hajar Asqalani رحمہ اللہ ne Muqaddama Fath-ul-Baari: P7) mein likha hai: *"Ismaili ne Imam Bukhari رحمہ اللہ se riwayat bayan ki hai ke unho'n ne farmaya: Maine is kitaab mein sirf sahih ahadees jama ki hain aur jo sahih ahadees maine chod di hain unki taadaad jama-karda ahadees se bhi ziyaada hai"*. (Al Hadee as-Saari Muqaddama Fath-ul-Baari Sharh Sahih Bukhari li Haafiz Ibne Hajar: P8)

Al-gharz in kibaar ahle ilm ki tasrihaat aur khud Imam Bukhari-o-Muslim ke apne aqwaal se maaloome hua ke unho'n ne na tamaam-tar sahih ahadees jama karne ka zimma uthaya than a uska iltezaam kiya hai. Lihaaza ye kisi ke liye sahih nahi ke wo unhe'n is baat ka paaband banaata phire. Aur naahi ye sahih hai ke koi is baat se istidlaal kare, kyonke ye aisa daawa hai jiski koi daleel hi nahi hai.

④ Shaikh Muhammad bin Jaafar al-Kattaani رحمہ اللہ

Shaikh Muhammad bin Jaafar al-Kattaani رحمہ اللہ ne 'Nazm al-Mutanaasir Minal Ahadees al-Mutawaatir': P146 mein likha hai: *"Agar baat ke taweel ho jaane ka khadsha na ho to yahan main wo tamaam ahadees-e-Mahdi naql kar deta jo mere ilm mein aai hain, kyonke maujooda daur mein kuch log Imam Mahdi ke baare mein shukook-o-shubhaat mein muhtala hain. Aur kehte hain ke maaloome nahi ke ye ahadees qatai hain ya nahi? Aur baaz to Allama Ibne Khaldoon رحمہ اللہ ki baat par etemaad kar lete hain. Halaanke wo is maidaan (fann-e-ilm-e-hadees) ke aadmi hi nahi, jabke haqiqat ye hai ke har fann mein ahle fann ki taraf hi rujoo kiya jaana chaahiye. 'وَالْعِلْمُ عِنْدَ اللَّهِ تَبَارَكَ وَتَعَالَى'".* (Nazm al-Mutanaasir....: P146)

⑤ Allama Ibne Qaiyyim رحمہ اللہ

¹ T: Aur (haqiqi aur mukammal) ilm to sirf Allah Tabaarak wa Ta'ala ke paas hai [RSB]

Allama Ibne Qaiyyim رحمہ اللہ ne Al Manaar al-Muneef Fis Sahih waz Zaeef: P148 mein kaha hai ke Haaris bin Abi Usaama ne apni Musnad mein ek (1) hadees youn riwayat ki hai: *“Hame’n hadees bayan ki Ismail bin Abdul Kareem ne, unhe’n hadees bayan ki Ibrahim bin Aqeel ne, unho’n ne apne baap se, unho’n ne Wahb bin Munabbih se aur unho’n ne Hazrat Jaabir رضی اللہ عنہ se ke Nabi-e-Akram صلی اللہ علیہ وسلم ne farmaya:”*

ينزل عيسى ابن مريم فيقول امير هم المهدى تعال صل بنا فيقول: لا ، ان بعضكم امير بعض تكربة الله لهذه الامة.

“Isa عليه السلام naazil honge to musalmano ke ameer Imam Mahdi kahenge: Aaiye jamat karaaiye. Wo kahenge: Nahi, tum khud hi ek-dosre ke ameer-o-imam ho, aur ye is ummat ka Allah ki taraf se ezaaz hai”. (Al Manaar al-Muneef: P147)

Is sanad ke saath is hadees ko naql karke Allama Ibne Qaiyyim رحمہ اللہ ne apni kitaab mein likha hai: ‘وهذا اسناد جيد’ *“Aur ye jaiyyid acchi sanad hai”*. (Eezan)

Asateen-e-Ilm:

Aur phir Allama Ibne Khaldoon رحمہ اللہ ki ye baat is etebaar se bhi kuch ziyaada wazni nahi hai kyonke agarche Imam Mahdi se mutaalliq ahadees Bukhari-o-Muslim mein bis-saraahat¹ na sahi, taaham unka zikr ishaaratan maujood hai. Aur deegar kibaar mohaddiseen-e-kiraam ne to in sareeh ahadees ko riwayat kiya hai, jaise ashaab-e-sunan-e-arb, yaane Imam Abu Dawood, Imam Tirmizi, Imam Nasai, Imam Ibne Majah, aur Imam-e-Ahle Sunnat Imam Ahmad bin Hambal, Imam Haakim, aur Imam Ibne Hibban jaise asateen-e-ilm-o-fazl aur kibaar ahle ilm-o-fann-e-hadees hain. Aur ye wo log hain jin ki baat qubool ki jaati hai. Aur jin ki riwayat-karda ahadees se istidlaal kiya jaata hai. Aur sirf unhi par bas nahi balke aise saath (60) se zaaid mohaddiseen-e-kiraam ke asma-e-giraami ham ne zikr kiye hain jinho’n ne Imam Mahdi se mutaalliq ahadees riwayat ya naql ki hain. (Dekhiye Page 55-59)

Jabke kitne hi ahle ilm wo hain jinho’n ne khaalis zuhoor-e-Imam

¹ T: (بالصراحة) Saaf-saaf, khul kar [RSB]

Mahdi ke mauzoo par mustaqil kitaabe'n likhi hain, jin ke asma-e-giraami bhi zikr kiye ja chuke hain. (Dekhiye Page 60-67)

⑥ Allama Nawaab Siddiq Hasan Khan رحمۃ اللہ علیہ

Wali-e-riyasat Bhopal, Allama Nawab Siddiq Hasan Khan رحمۃ اللہ علیہ ne apni kitaab 'Al-Azaa-ah Limaa Kaana Wamaa Yakoon Baen Yadai as-Saa-ah' mein Allama Ibne Khaldoon رحمۃ اللہ علیہ ki tardeed karte hue likha hai ke maah-o-saal ki taayyun ke baghair aakhir zamana mein Imam Mahdi ka zuhoor mutawaatir ahadees se saabit hai. Aur us par jamhoor aimma-e-salaf-o-khalaf muttafiqa hain. Aur unka ye qaul koi aqwaal-o-mukashifaat-e-soofiyyat¹, maahireen-e-ilm-e-nujoom, ya ahle raae ke aqwaal ki bina par bhi nahi, balke unho'n ne ye ba-kasrat ahadees-e-sahiha ki binaa par kaha hai. Aur Allama Ibne Khaldoon رحمۃ اللہ علیہ se is maamle mein tasaamoh² ho gaya hai. (Al-Azaa-ah Limaa Kaana...: P145-146 [Beirut edition])

⑦ Allama Shams-ul-Haq Azimabadi رحمۃ اللہ علیہ

Mausoof likhte hain ke Imam-e-Taareekh Allama Ibne Khaldoon رحمۃ اللہ علیہ ne apni taareekh mein Imam Mahdi ke baare mein waarida ahadees ko zaeef qaraar dete hue mubaalaghe se kaam liya hai. Aur raah-e-sawaab se hat gae hain, balke khataa ka irtekaab kar baithe hain. (Eezan)

⑧ Shaikh Muhammad al-Arab al-Maghrabi رحمۃ اللہ علیہ

Allama Ibne Khaldoon رحمۃ اللہ علیہ ne ahadees-e-Mahdi par jo shakht tanqeed ki hai, ahle ilm jaante hain ke unka ye taan-o-naqd mahez unki apni raae hai. Warna wo ilm-e-hadees ki roo se kisi tahqiq par mabn nahi hai, balke unka kalaam do (2) wujuhaat ki bina par faasid hai, aur age wo wujuhaat zikr ki hain jin mein se hi ye bhi hai ke you'n to mazaahib-e-islamiya mein se har mukhaalif maslak waale ki har raae aur aqida ki tardeed laazim aaegi, chaahe uske paas kitni hi ahadees kyon na ho'n, aur phir ye ke uloom-e-islamiya mein se har fann se taalluq rakhne waale har masle mein usi fann ke maahireen ki raae li jaaegi. Aur kisi musalman ko ye laayaq nahi ke jaldbaazi se kaam le aur kisi bhi shakhs

¹ T: (مُكَاشَفَات) Raaz ka aashkaar karna, bhed kholna, izhaar, inkishaaf [RKT]

² T: (تَسَامُح) Bhool-chook, sahoos [RKT]

ki raae par baaz ahadees hatta ke kisi ek (1) bhi hadees ka inkar kar de.

Imam Mahdi ke maamle mein Allama Ibne Khaldoon رحمہ اللہ ki raae ko ikhteyaar karna to doobte ko tinke ka sahaara bhi nahi, balke you’n hai jaise doobne waala kisi doosre doobne waale ko pakde. (Eteqaad Ahl al-Quran Fee Nuzool al-Maseeh Aakhir-uz-Zamaan li Mahgrabi ba-hawaala Al Mahdi: Haqiqah laa Khuraafa: P132)

⑨ Shaikh Muhammad Habibullah Shanqiti رحمہ اللہ

Mausoof likhte hain ke: *“Maine nuzool-e-maseeh aur zuhoor-e-Imam Mahdi ke baare mein waarida ahadees par mushtamil ek (1) mustaqil kitab likhi hai, jiska naam hai: ‘Al Jawaab al-Maqna’ al-Muharrar Fee Akhbaar Isa wal Mahdi al-Muntazar’ aur us mein maine Muqaddama Ibne Khaldoon mein waarida Allama Mausooof ke un khayalaat ki tardeed ki hai. Jin mein unho’n ne ahadees-e-Mahdi ko zaef qaraar diya hai. Jise tafseel matlob ho wo us kitaab ka mutaala-a kar le”*. (Fath al-Munim Haashiya Zaad al-Muslim: V1 P331)

⑩ Allama Ahmad Shakir رحمہ اللہ

Musnad Imam Ahmad bin Imam Mahdi se mutaalliqa ahadees ki takhreej ke duaraan Allama Ahmad Shakir رحمہ اللہ ne likha hai: *“Allama Ibne Khaldoon رحمہ اللہ un umoor ke dar-pe¹ ho gae jin ka unhe’n ilm nahi tha. Aur unho’n ne us maidaan ka shahsawaar banne ki koshish ki hai jiske darasal wo aadmi nahi the². Unho’n ne apne Muqaddama-e-Taareekh ki Imam Mahdi se mutaalliq afals mein ajeeb mauqif ikhtiyaar kiya hai. Aur waazeh ghalatiya’n kee’n aur thokar khaai hai, unho’n ne mohaddiseen-e-kiraam ke qaul ‘الجرح مقدم على التعديل’ ‘Jarh ko taadeel par muqaddam rakhna chaahiye’, ko bhi acchi tarah nahi samjha. Agar unho’n ne mohaddiseen ke aqwaal ki acchi tarah ittela paai hoti aur unhe’n ba-khobi samjha hota to phir un baato’n mein se koi ek (1) baat bhi na karte”*.

¹ T: (دَرْپَے) Peeche, ghaath mein, khwaahaa’n, talaash ya justajoo mein [RKT]

² T: Yahan Allama Ibne Khaldoon رحمہ اللہ ki be-adbi muraad nahi, balke ye kaha ja raha hai ke wo ek (1) taareekh-daan (Historian) the, aur wo Mohaddiseen (Hadees ki chaan-been) waala kaam kar rahe the. Is baat ki mazeed tafseel Shaikh Tuwaijri aur Shaikh al-Abbaad رحمہ اللہ ke tabsara padhne se aur waazeh ho jaaegi in sha Allah. [RSB]

“Aur ye bhi mumkin hai ke unho’n ne aqwaal-e-mohaddiseen ko sahih padha aur samjha ho, lekin apne daur ke siyaasi haalaat se mutaassir-o-maghloob ho kar ahadees-e-Mahdi ko zaef saabit karne par tul gae ho’n”. (Taalikaat Allama Ahmad Shakir; Musnad Imam Ahmad: V5 P197-198)

⑪ ⑫ Abu al-Fazl al-Ghammaari-o-Ahmad al-Ghammaari

Shaikh Abu al-Fazl al-Ghammaari likhte hain ke: *“Allama Ibne Khaldoon رحمہ اللہ ke taan par hamare biraadar-e-shafeeq Allama Mohaddis Ahmad al-Ghammaari ne ‘Ibraaz al-Wahm al-Maknoon Min Kalaam Ibne Khaldoon’ ke naam se mustaqil ek (1) kitaab likhi hai. Jis mein Allama Mausooof ke kalaam ke ek-ek jumle ka taaqqub kiya hai aur kisi doosre ke liye tardeed karne ki mazeed zaroorat hi nahi chodi”*. (Al Mahdi al-Muntazar li Ghammaari: P7; Al Ehtijaj Bil-Asr lit Tuwaijri: P142-143)

⑬ Shaikh Hamood bin Abdullah at-Tuwaijri رحمہ اللہ

“Allama Ibne Khaldoon رحمہ اللہ ne Imam Mahdi ke baare mein waarida ba-kasrat sahih-o-hasan ahadees ko bhi apne naqd-o-jarh se maaf nahi kiya. Siwaae chand-ek balke usse bhi kamtar ke, jab ke naqd-o-jarh aur chaanp-phatak ke liye unho’n ne wo paemaana (chaanni) istemaal ki hai, jiske suraakh itne bade-bade hain ke unse kitni hi sahih-o-hasan darja ki ahadees bhi guzar gae’n (yaane unke nazdeek wo zaef qaraar paae’n, halaanke wo sahih ya hasan darja ki hain)”. (Al Ehtijaj Bil-Asr lit Tuwaijri: P202)

⑭ Daktoor Allama Abdul Mohsin Hamd al-Abbaad رحمہ اللہ

“Allama Ibne Khaldoon رحمہ اللہ muarrikh hain, wo fann-e-hadees ke maahireen mein se nahi. Lihaaza ahadees ko sahih-o-zaef qaraar dene ke silsile mein unka qaul qaabil-e-etemaad nahi hai. Is maamle mein Allama Imam Bayhaqi, Haafiz Uqaili, Imam Khattaabi, Allama Zahbi, Shaikh ul Islam Ibne Taimiya wa Allama Ibne Qaiyyim رحمہ اللہ ka qaul qaabil-e-etemaad hai, jo ahle riwayat-o-daraayat hain. Aur unho’n ne Imam Mahdi se mutaalliqa kitni hi ahadees ko sahih qaraar diya hai”.

“Is maamle mein Allama Ibne Khaldoon رحمہ اللہ ki taraf rujoo karne waala aise hi hai jaise koi paani ke thaate’n maarte hue samandar ko chod kar kisi mashkeeze ya pyaale ki taraf lapke”.

“Allama Ibne Khaldoon رَحْمَةُ اللهِ عَلَيْهِ ka ahadees ko zaef qaraar dena aise hi hai jaise koi ba-qalam-e-khud tabeeb bade-bade hukama¹ aur haaziq atibba² ke tajarba ki khilaafwarzi kare”.

“Allama Ibne Khaldoon رَحْمَةُ اللهِ عَلَيْهِ agarche ilm-e-taareekh ke mustanad aalim aur ek (1) raushan minaar hain. Albatta ilm-e-hadees ke maamle mein wo ek (1) paerawi karne waale taabe-o-saail hain, naake fatwa saadir karne waale muqtada-o-matboo³. Aur kisi fann mein qaasir shakhs aam logon ki tarah hi hota hai. Agarche wo doosre se kuch ziyaada ilm rakhne waala hi hota hai. Aur har fann mein uske maahireen ki taraf rujoo karna waajib hota hai aur ahadees ke sahih-o-zaef hone ka pataa dene waale naaqidaan-e-fann-e-hadees⁴ sirf mohaddiseen-e-kiraam hain”.

“Agar sirf aathwee’n aur nawwee’n sadee ko hi le’n jin mein ke Ibne Khaldoon رَحْمَةُ اللهِ عَلَيْهِ guzre hain. Kyouнке unki wilaadat 732h aur wafaat 808h hai, to hame’n pataa chalta hai ke un dono sadiyo’n ke maahireen-e-hadees aimma jo bade-bade huffaaz-e-hadees aur sahih-o-zaef mein farq-o-tameez karne ki ahliyat rakhne waale hain, wo Allama Zahbi, Shaikh ul Islam Ibne Taimiya, Allam Ibne Qaiyyim, Haafiz Ibne Hajar Asqalani, aur Imam Ibne Kaseer رَحْمَةُ اللهِ عَلَيْهِ hain. Aur un sab ne aakhir zamana mein Imam Mahdi ke zuhoor ko sahih qaraar diya hai. Kyouنے us mauzoo ki kitni hi ahadees unke nazdeek sahih-o-saabit hain”. (Ar Radd Alaa Main Kazaab bil-Ahadees al-Waaridah Fil Mahdi lil Abbaad: P29-31 [Ar-Rasheed Edition, Madina Munawwara])

Aur Allama Al-Abbaad ne ye bhi likha hai ke: “Ibne Khaldoon رَحْمَةُ اللهِ عَلَيْهِ ne baaz ahadees ke naqd-o-jarh se mehfooz hone ka eteraaf kiya hai. Chunache unho’n ne Imam Mahdi se mutaalliqa ahadees ko waarid karne ke baad likha hai:”

فهذه جملة الاحاديث التي خرجها الائمة في شان المهدي و خروجه في آخر الزمان وهي كما رايت.

¹ T: (حُكْمَاء) Hakeem ki jamaa [RSB]

² T: (أَطِبَّاء) Daktoor, muaalij, physicians, Daktoors [RKT]

³ T: (مُتَّبِعِينَ) Peshwa/haakim/sardaar jinki paerawi ki jaae [RKT]

⁴ T: (نَاقِدَانِ فَنِّ) Kisi fann ke aeb-o-hunar ko jaanchne waale [RKT] expert of a particular field [RSB]

لم يخلص منها من النقد الا القليل و الاقل منه.

“Ye wo kul ahadees hain jinhe’n aimma-e-hadees ne Imam Mahdi ke baare mein riwayat kiya hai, jo bataati hain ke wo aakhir zamana mein honge, aur aap dekh rahe hain ke un mein siwaae ‘qaleel’ ke balke ‘qaleel-tar’ ke baaqi tamaam ahadees naqd-o-jarh se khaali nahi hain”.
(Muqaddama Ibne Khaldoon: P311 [Darul Qalam Edition, Beirut], P574 [Latest Edition])

“Gharz, unki waarid-karda un ahadees mein se bhi to ‘thodi si’ naqd se khaali hain. Jabke ba-kasrat ahadees wo bhi hain jinhe’n Ibne Khaldoon apni kitaab mein waarid hi nahi kar paae”. (Ar Radd Alaa Main Kazaab bil-Ahadees al-Waaridah Fil Mahdi lil Abbaad: P29-31)

⑮ Allama Shaikh Albani رحمه الله

Allama Shaikh Muhammad Nasiruddin Albani رحمه الله ne Imam Mahdi ke baare mein inheraaf ki mukhtalif soorate’n zikr karte hue likha hai: *“Ek (1) giroh ne kaha hai ke zuhoor-e-Imam Mahdi ke aqida se najaaiz faaeda uthaane ke liye kai logon ne iska ghalat istemaal kiya hai. Jaisa ke taareekh-e-islami mein iski kai misaale’n maujood hain, ke kai logon ne apni baaz makhsoos aghraaz-o-maqaasid ke husool ke liye apne Mahdi hone ka daawa kar diya, jisse bad-bade fitne paida hue. Jaisa ke Saudi Arab mein aur khaas Haram-e-Makki mein Juhaimaan ke daawa-e-mahdiyat se hua hai”.*

“In logon ki misaal aise hi hai, jaise koi shakhs aakhir zamaana mein Hazrat Isa عليه السلام ke nuzool ka inkaar kar de jabke unke nuzool ke baare mein waarida ahadees mutawaatir hain. Aur nuzool-e-Isa عليه السلام ka inkaar mahez is liye kar de ke baaz dajjaalo’n ne Isa عليه السلام hone ka jhoota daawa kiya hai. Jaise Miza Ghulam Ahmad Qadiyani (Hindustan) hai, aur bil-fe’l Shaikh Shaltoot jaise baaz logon ne Nuzool-e-Isa عليه السلام ka inkaar kiya bhi hai”.

“Balke main to ye samajhta hoo’n ke jo shakhs zuhoor-e-Imam Mahdi ka inkaar karta hai wo nuzool-e-maseeh ka bhi inkaar karega. Aur baaz logon ki zabaan se zer-e-lab baat nikal bhi jaati hai. Agarche wo khul kar nahi kehte balke mere nazdeek un munkireen-e-zuhoor-e-Mahdi ki misaal to aise hi hai jaise koi shakhs Allah Ta’ala ki Uloohiyat

ka inkaar kar de. Aur ye mahez is liye ke baaz firauniyo'n ne Uloohiyat (Rabb hone) ka daawa kiya hai". ¹‘فهل من مدكر’. (Silsila Ahadees as-Sahiha: 4 /42 /43 H1529. Mazkoora muqaam par Allama mausoof ne badi ahem tafsilaat zikr ki hain)

⑩ Shaikh Bin Baaz رحمه الله

① Madina University lecture hall mein Daktoor Abdul Mohsin Hamd al-Abbaad ke muhaazara-o-lecture par taaeed-o-tabsara ke taur par Allama Ibne Baaz رحمه الله ne farmaya: *"Haq-o-sawaab yehi hai jo muqarrir ne bayaan kiya hai jaisa ke iska bayan bhi hai. Imam-e-Huda ka maamla maarooof hai aur unke baare mein waarida ahadees mustafeez² balke mutawaatir-o-muta-aazid³ hain. Aur mutaaddid ahle ilm ne unke mutawaatir hone ka tazkira kiya hai, jaisa ke muqarrir mausoof ne bayan kiya hai"*.

"Wo ahadees tawaatur-e-maanawi ko pohonchi hui hain kyouнке unke turq-o-isnaad ba-kasrat hain. Unhe'n riwayat karne waale Sahaba-o-Aimam mutaaddid hain aur wo kai alfaaz se waarid hui hain. Aur wo haqiqi taur par Imam Mahdi ke zuhoor aur unke maamla ke haq-o-saabit hone par dalaalat karne waali hain". (ba-hawaala kitaab Ali ar-Riza az Daktoor Muhammad Ali al-Baar: P63 [Daar al-Manaahil, Beirut])

② Allama Ibne Baaz رحمه الله Ka Naara-e-Haq: Baaz waaqiaat ka wuqoo-pazeer hona baaz umoor par bada asar-andaaz hota hai, chunache baroz mangal 1 moharram 1400h ko Haram-e-Makki (harasahullah⁴) par hamla ka haadsa roonuma hua jis mein Juhaimaan al-Otaibi ne ye daawa kiya ke unka saathi al-Qahtani, Imam Mahdi hai. Us haadsa ke fauran baad kuch ahle qalam ne 'Ahadees-e-Imam Mahdi' ka inkaar kar diya aur ye ke wo sab ki sab zaeef hain".

Us daur ki makhsoos fiza mein Allama Ibne Baaz رحمه الله ne roznaama 'Al-Madina' mein ek (1) maqaala shaaya karwaya jis mein danke ki chot par elaan kiya aur saabit bhi kar dikhaya ke ahadees-e-Mahdi hadd-e-

¹ T: Phir kya koi nasihat pakadne waala hai? [Ahsan ul Kalam, Tarjuma Haafiz Salahuddin Yusuf رحمه الله [Darussalam Edition] [RSB]]

² T: Faaeda uthaane waala, faiz ka taalib, faiz chaahne waala [RKT]

³ T: (مُتَعَاْضِد) Qawi, ghaalib [RKT]

⁴ T: Allah iski hifaazat farmaae [RSB]

tawaatur-e-maanawi ko pohonchi hui hain aur unka inkaar karna fisq-o-gunah-e-kabira hai.

Zuhoor-e-Imam Mahdi ke baare mein ahadees ka majma' mafaad Nabi-e-Akram ﷺ se saabit hai. (Eezan)

Is tarah unke is naara-e-haq ki goonj mein qalam ke taajiro'n ki aawaaze'n dab gae'n aur Imam Mahdi se mutaalliqa ahadees ka naara-e-haq buland ho gaya.

Firqa-e-Mahdawiya, Taareekh-o-Aqaaid

Maqaala-nigaar: Fazilatush Shaikh Maqsood ul Hasan Faizi رحمه الله [Al-Ghaat, Ar-Riyaadh]

Ulama-e-Ahle Sunnat wal Jamaat ke aqide mein ye baat saabit-shuda rahi hai ke qiyamat se qabl ek (1) musleh-o-mujaddid ka zuhoor *"Jise Mahdi kaha jaata hai"*, barhaq hai, aur ye us waqt hoga jab qiyamat bilkul qareeb hogi, qiyamat ki nishaniyo'n ka silsila shuru hone waala hoga. Duniya zulm-o-sitam se bhar gai hogi, deen ki ghurbat apni inteha ko pohonch chuki hogi aur musalman kaspursi¹ ki haalat meni honge, irshad-e-Nabawi ﷺ hai:

لَا تَقُومُ السَّاعَةُ حَتَّى يَمْلِكَ رَجُلٌ مِنْ أَهْلِ بَيْتِي يُوَاطِئُ اسْمُهُ اسْمِي فَيَمْلَأُ الْأَرْضَ فِسْطًا وَعَدْلًا كَمَا مُلِئْتُ جَوْرًا وَظُلْمًا.

"Qiyamat us waqt tak qaayam na hogi yahan tak ke (logon ka) haakim mere khandaan ka ek (1) shakhs ban jaaega jiska naam mere naam ke muwaafiq hoga, uske zamane mein zameen adl-o-insaaf se bhar jaaegi jis tarah ke zulm-o-sitam se bhari hogi". (Musnad al-Bazzaar: H1832; Mojam Tabarani al-Ausat: H9460 ba-riwayat Abu Saeed Khudri رحمه الله)

Ek (1) aur hadees mein farmaan-e-Nabawi ﷺ hai:

كَيْفَ أَنْتُمْ إِذَا نَزَلَ ابْنُ مَرْيَمَ فِيكُمْ ، وَإِمَامُكُمْ مِنْكُمْ.

"US waqt tumhara kya haal hoga (yaane bahut accha haal hoga) jab ke tumhare darmiyaan Ibne Maryam naazil honge aur tumhara imam tumhee'n mein se hoga". (Sahih Bukhari: H3449; Sahih Muslim: H155)

¹ T: (کشمپُرسی) Be-basi, be-sahaara, be-kasi [RKT]

Ye mard-e-mujaahid jin ka zikr is hadees mein hai wo Hazrat Muhammad bin Abdullah al-Faatimi al-Mulaqqab bil-Mahdi honge, jiski taa'eed darj-e-zel hadees se hoti hai:

ينزل عيسى بن مريم ، فيقول أمير هم المهدي: تعال صل بنا ، فيقول: لا ، إن بعضهم أمير بعض ، تكرمة الله لهذه الأمة.

“Isa ibne Maryam naazil honge to us waqt musalmano ke ameer Mahdi kahenge ke aage badhiye hame’n namaz padhaiye, us par Hazrat Isa bin Maryam kahenge ke tum log ek-doosre ke imam ho, aisa is ummat ke ehtraam ke taur par hoga”. (Musnad al-Haarisi; Al-Manaar al-Muneef: 147)

Ek (1) aur hadees mein irshad-e-Nabawi ﷺ hai:

أُبَشِّرُكُمْ بِالْمَهْدِيِّ يُبْعَثُ فِي أُمَّتِي عَلَى اخْتِلَافٍ مِنَ النَّاسِ وَزَلَزِلَ ، فَيَمْلَأُ الْأَرْضَ قِسْطًا وَعَدْلًا ، كَمَا مُلِئَتْ جَوْرًا وَظُلْمًا ، يَرْضَى عَنْهُ سَاكِنُ السَّمَاءِ وَسَاكِنُ الْأَرْضِ ، يَقْسِمُ الْمَالَ صِحَاحًا فَقَالَ لَهُ رَجُلٌ : مَا صِحَاحًا ؟ قَالَ : بِالسَّوِيَّةِ بَيْنَ النَّاسِ.

“Main tumhe’n Mahdi ki aamad ki khushkhabri deta hoo’n, unki aamad logon ke maa-baen sakht ikhtelaaf aur zalzalo’n ke waqt mein hogi, wo zameen ko adl-o-insaaf se waise hi bhar denge jaise ke wo zulm-o-sitam se bhari hogi. Unse ahle aasmaan-o-ahle zameen sabhi raazi honge wo logon ke darmiyaan maal ko sahih taur par taqseem karenge, Aap ﷺ se kisi ne poocha sahih taur par taqseem ke kya maane hain? Aap ﷺ ne farmaya: Baraabar-saraabar”. (Musnad Ahmad: H11326 ba-riwayat Abu Saeed Khudri رضى الله عنه)

In ahadees aur in jaisi bahut si deegar ahadees^① ki raushni mein Mahdi-e-mauood ke baare mein jo maalumaat haasil hoti hain uska khulaasa ye hai:

① Zuhoor-e-Mahdi qiyamat ki nishaniyo’n mein se ek (1) ahem nishani hai.

② Mahdi ka naam Muhammad bin Abdullah hoga aur wo Nabi ﷺ ke khandaan se honge, aur qawi ummeed hai ke aulaad-e-Hasan رضى الله عنه se honge.

③ Mahdi ko hukumat-o-siyaadat naseeb hogi.

④ Zuhoor-e-Mahdi ke waqt duniya mein har taraf fitna-o-fasaad ka daur-daura aur masaaib-o-pareshaniyo'n ka jaal bicha hoga.

⑤ Mahdi apne ahd-e-khilafat mein zulm-o-jor ka khaatima aur dlo-insaaf ka bol-o-baala karenge.

⑥ Mahdi ki hukumat arab se shuru hogi aur bilkul aam hogi kisi ek (1) gaao'n ya shahr tak mehdood na rahegi.

⑦ Mahdi hi ke zamane mein Isa Ibne Maryam ﷺ ka nuzool hoga.

⑧ Mahdi ke usloob-e-hukumat se saari duniya ke log raazi honge.

⑨ Isa Ibne Maryam ﷺ Mahdi ke peeche namaz padhenge.

⑩ Isa Ibne Maryam ﷺ ke saath mil kar Mahdi dajjal ka khaatima karenge.

⑪ Unki hukmat ki muddat saat (7) saal hogi.

❶ • Waazeh rahe ke Mahdi se mutaalliq ahadees hadd-e-tawaatur ko pohonchti hain, is baare mein ulama ne mutaaddid taalifaat chodi hain, jin mein se ek (1) azeem shahkar Daktoor Abdul Aleem Bastawi رحمه الله ki kitaab 'Al Mausooah Fee Ahadees al-Mahdi' ke naam se do (2) jildo'n mein chapi hai, hamar urdu zabaan mein bhi is mauzoo par mutaaddid taalifaat aai hain. Jaise ustad-e-mohtaram Fazilatush Shaikh Maulana Mahfooz ur Rahman Faizi رحمه الله ki ktiab 'Masla Imam Mahdi Aakhir-uz-Zamaa Aur Uski Haqiqat' aur faazil dost Fazilatush Shaikh Maulana Muhammad Qamar رحمه الله ki kitaab 'Zuhoor Imam Mahdi Ek (1) Atal Haqiqat' •.

In haqaaq ke bawujood doosri taraf taareekh-e-islam ka ye ek (1) almiya raha hai ke qadeem zamane hi se bahut se logon ne mahdawayat ka daawa kiya aur us baare mein taba-aazmaai¹ ki hai, un mein ziyaada-tar log farebi aur dajjaal the. Albatta kuch log yaqinan nek-niyyat aur ummat ka dard rakhne waale bhi the, lekin kam-ilmi aur shaitaan ked hoke mein aakar aisa qadam uthaya tha, kyouunke unho'n ne jab ummat ka inteshaar, siyaasi taur par unki haalat ezaar, zaalim hukmraano ka un par tasallut dekha aur am logon ki deen se bezaari ka mushahada kiya to samjha ke Mahdi ke zuhoor ka waqt aachuka hai. Phir choonke un mein baaz salaahiyat paai jaati thee'n aur ilm ki

¹ T: (طبع آزمائی) Apne fann ke jauhar dikhaana [RKT], yahan muraad hai koshish karna [RSB]

kami thi lihaaza shaitaan ne unhe'n dhoka diya aur islaah ke naam par idda-a-e-mahdawiyat¹ ki taraf unka qadam uthwa diya.

Firqa Mahdawiya Ki Taareekh:

Mahdawiyat ka daawa karne waalo'n mein se ek (1) mashoor shakhsiyat Shaikh Muhammad Jaunpuri ki hai jinhe'n waqti taur par badi ziyaada maqbooliyat haasil hui aur unki wajah se ummat ko bade-bade masaa'il ka saamna karna pada, jin mein se hi baaz muqtadar² ulama ka qatl bhi hai, balke aaj tak ummat-e-muslim ko uska saamna karna pad raha hai, zel ki sutoor mein ham unhee'n ki daawat ki haqiqat pesh karne ki koshish karte hain: ①

① • Ye maalumaat maine Firqa Mahdawiya ki baaz un kitaabo'n se li hain jinhe'n net se haasil kiya ya kuch saathiyo'n ke zariye mohiya huee'n. Albatta ziyaada-tar maalumaat darj-e-zel kitaabo'n se li hain: Mutaala-a-e-Mahdawiyat az Maulana Abdul Qawi, Al-Farq al-Muntasabah lil Islam Fil Quran al-Aashir lil Hijri az Daktoor Muhammad Kabeer Chaudhri, daaira Maarif al-Islamiya [Lahore Edition], Rood-e-Kausar az Shaikh Akram aur Masla Imam Mahdi az Maulana Mahfooz ur Rahman Faizi •.

Naam: Syed Muhammad bin Yusuf Jaunpuri hai, baaz motabar kitaabo'n mein baap ka naam 'Syed Khan' likha gaya hai, albatta is waqt ki muallafa kisi kitaab mein unke waalid kaam Abdullah mazkoor nahi hai.

Paedaaish: Sann 847h Jaunpur, UP mein hui.

Taaleem-o-Tarbiyat: Ibtidaai taaleem Jaunpur mein li, Shaikh Daaniyaan bin Hasan Balkhi se tasawwuf ki taaleem haasil ki, pandra (15) saal ki umr mein taaleem se faarigh ho gae, uske baad riyaa'at-o-mujaahada mein mashghool hue.

Tabiyat: Ek (1) zaheen, jazbaati, nidar, bahes-o-mubaahasa ke shauqeen aur amr bil maaroo'f-o-nahee anil munkar ka jazba rakhne waale mard the. Isi liye us waqt logon ne unhe'n 'Asad al-Ulama' ka khitaab diya.

¹ T: (إِدْعَاءُ مَهْدَوِيَّة) Madhi hone ka daawa karna [RSB]

² T: (مُقْتَدِر) Mashoor [RKT]

Taaleem Ke Baad Ki Zindagi:

Ek (1) muddat tak logon ko dars-o-tadrees aur waaz-o-nasihat se mustafeed karte rahe, lekin kuch arsa ke baad mulk ki bigadti hui siyaasi-o-deeni soorat-e-haal se mutaassir ho kar shaher chod kar sehra-noordi¹ ko pasand kiya aur khalwat-nasheeni² ki taraf mutawajje hue, chunache saath mein apne ahl-o-ayal aur iraadatmando'n ki ek (1) jamaat ko lekar aur daanpoor ke jungalo'n mein chale gae aur wahan ek (1) lambi muddat guzaari.

Note: Waazeh rahe ke Shaikh Muhammad Jaunpuri Saahab us waqt ke raaij rasmi uloom jaise fiqa Hanafi, mantiq aur tasawwuf mein to mahaarat rakhte the lekin wo Kitab-o-Sunnat ka ilm aur Manhaj-e-Sahaba-o-Salam-e-Ummat se qatan aari the. Khusoosan ilm-e-hadees mein to wo bilkul hi korey the, hatta ke basa-auqaat apni baat ko baaz aisi hadeeso'n se mudallal karne ki koshish karte, jo zaeef-o-manghadat hotee'n ya soofiyo'n ka kalaam hota, uski bahut si misaale'n unki seerat mein maujood hain. Chunache unke adaa-e-mahdawiyat ke baad ek (1) baar jab Patan, Gujrat ke ulama ne unse munaazara kiya aur pooch ake aap kehte hain ke wilaayat nubuwwat se behtar hai, iski daleel kya hai? Unka jawaab tha ke main nahi kehta, balke Allah ke Rasool ne farmaya hai ke: *‘الولاية افضل من النبوة’* *“Wilaayat, nubuwwat se afzal hai”*.

Halaanke aisi koi sahih ya zaeef hadees dafaatir-e-hadees mein maujood nahi hai aur naahi iska zikr kisi mohaddis ke yahan milta hai, balke ye saraasar jhoot aur mulhid soofiyo'n ka qaul hai. (Dekhiye Hayaat Paak: P164-165; Firaq al-Hind al-Muntasabah Ilaa al-Islam: P259)

Mahdawiyat Ke Daawe Ki Ibtida:

Daanapur ke jungalaat mein wujood ke dauraan sakht mujaahada-o-muraaqaba ke natije mein unke dil par ye waaridah aane laga ke tum

¹ T: (صَحْرًا نَوْرَدِي) Jungle ya sehra mein maara-maara phirna, yahan muraad sehra aur jungle se baahar na nikalna [RSB]

² T: (خَلَوْتُ نَيْشِينِي) Tanhaai pasandi, gosha-nashini [RKT]

Mahdi ho, reh-reh kar kaafi dino'n tak ye sadaa aaati rahi 'انت المهدي' neez isi darmiyan unki biwi ne bhi ek (1) khwaab dekha ke koi unse keh raha hai: *"Tumhare shauhar Mahdi-e-mauood hain, wo wilaayat-e-muhammadi ke khaatim hain, wo Allah ke khalifa aur saahib-e-zamaan musleh hain"*. Jab biwi ne unse apna khwaab bayan kiya to unho'n ne kaha ke mujh se bhi yehi kaha ja raha hai lekin abhi izhaar ka waqt nahi aaya hai.

Albatta jab baar-baar ye waaridah hota raha to apne shagirdo'n ke saamne uska izhaar kar diya aur shagirdo'n ne unki us baat ko tasleem kar liya.

Ye pehla mauqa tha jab Daanapur ke jungalo'n mein apne iraadatmando'n aur ahl-o-ayaal ke saamne apne Mahdi hone ka daawa kiya, ye sann 900h se pehle ki baat hai.

Aabaadi Ki Taraf Rujoo:

Is elaan ke baad phir aabaadi ka rukh kiya, ek (1) muddat tak mukhtalif shehro'n aur ilaaqo'n mein waaz-o-tableegh aur amr bil maaroof-o-nahee anil munkar ka kaam karte rahe, jaise Malda, Daulatabad, Burhanpur, Ahmadnagar, aur Gulbarga waghaira. Lekin ahle ilm-o-ahle riyaasat ki mukhalifat ki wajah se kahee'n istiqraar naseeb na hua.

Safar-e-Hajj:

Sann 901h mein apne teen-sau-saath (360) saathiyo'n ke saath hajj-e-baitullah ke liye nikle aur hajj se faarigh hone ke baad wahee'n Dhul Hajja ke aakhri ayyaam ya Moharram ke shuru mein doosri baar apne Mahdi-e-Mauood hone ka elaan kiya aur unke saathiyo'n ne unke haath par rukh-o-muqaam ke darmiyan baeyat ki.

Wahan se Madina Munawwara jaana chaaha lekin ye sharf naseeb na ho saka aur Hindustan waapas ho gae, pehle Deoband, phir Khambaayat, Gujrat ki taraf mutawajje hue aur wahan dedh-saal ki muddat guzaari, bahut se log unse motaqid ho gae aur phir yaheen teesri baar apne Mahdi-e-Mauood hone ka elaan kiya.

Lekin ahle ilm ki mukhalifat aur unse munaazara mein paspaai ke pesh-e-nazar jab dekha ke Hindustan mein kamyabi mushkil hai to Sindh ke ilaaqe mein chale gae, jahan ek (1) saal qiyaam kiya.

Khorasaan Ki Taraf Rawaangi Aur Wafaat:

Sindh ke ilaaqe mein ek (1) saal qiyaam ke baad Khorasaan ki taraf rawaana hue, kyonke baaz hadeeso'n mein aaya hai ke Mahdi Bilaad-e-Khorasaan se zaahir honge. Lekin jab Qandhar se aage badhe to unhe'n muqaam-e-faraah par rok diya gaya aur wahan se aage na badh sake, kyonke Khorasaan ke haakim ne apne ilaaqe mein daakhile ki ijaazat nahi di. Usi koshish mein nau (9) maah guzar gae aur wahee'n tapp-e-diq¹ ki bimaari mein sann 910h mein unka inteqaal hua. ②

Isi tarah unke daawa-e-mahdawayat ki muddat dus (10) saal se kuch ziyaada banti hai.

① • Main ye baat keh chuka hoo'n ke Shaikh Muhammad Jaunpuri ke paas hadees ka ilm nahi tha, iski misaal yehi hadees hai jisko padh kar wo Khorasaan jaana chaahate the ke 'Khorasaan se kaale jhande niklenge, unhe'n koi rok na sakega yahan tak ke wo Eliya yaane Bait al-Muqaddas tak pohonch jaaenge' (Sunan Tirmizi: H2269; Musnad Ahmad: H8775) Lekin hadees sakht zaef hai, khud Imam Tirmizi ne is hadees ko zaef kaha hai. Dekhiye Tahqi Musnad Ahmad: V14 P384; Az-Zaeefa: H4825, isi maane mein ek (1) aur hadees aage bhi aarahi hai aur wo bhi zaef hai. •

② • Dekhiye 'Masla Imam Mahdi Aakhir-uz-Zamaa: P110-114'. •

Ek (1) Ahem Nukta:

Jahan tak maine samjha hai ke ba-zaahir ek (1) taraf Shaikh Muhammad Jaunpuri ke josh, jazbaat, dileri aur doosri taraf unki deen ki haqiqi taaleem se na-waaqfiyat ke pesh-e-nazar shaitaan ne unke saath apni wohi chaal chali jo us qism ke soofi-pesha logon ke saath chalta raha hai. Yehi wajah hai ke bahut se soofi hazraat jo ittiba-e-Rasool ﷺ aur ilm-e-Kitab-o-Sunnat se aari² hote hain aur apne sulook-o-tariqat mein shariyat-e-muhammadi ki paabandi nahi karte bahut jald gumraahi ki taraf chal padte hain, hatta ke un mein se baaz to

¹ T: (تپ دیق) TB (pulmonary tuberculosis), diq ke marz ka bukhaar [RKT]

² T: (عاری) Khaali, mehroom [RKT]

ilhaad ka raasta ikhtiyaar kar lete hain, jaisa ke Ibne Arbi aur Hallaaj waghaira ka hashr hua aur ye sab shaitaan ke us daawe ka amali namoona hai jo usne Allah Ta'ala ke saath kiya tha:

قَالَ فِيمَا أَعُوذُ بِكَ لَأَقْعُدَنَّ لَهُمْ صِرَاطَكَ الْمُسْتَقِيمَ ۝ ثُمَّ لَأَنْتَبِهَهُمْ مِّن بَيْنِ أَيْدِيهِمْ وَمِنْ خَلْفِهِمْ
وَعَنْ أَيْمَانِهِمْ وَعَنْ شَمَائِلِهِمْ ۖ وَلَا تَجِدُ أَكْثَرَهُمْ شَاكِرِينَ ۝

Iblees ne kaha: Toone mujhe gumrahi mein muftala kiya hai to ab main teri seedhi raah par ghaat lagaa kar baithunga, phir insaano ko aage se, peeche se, daae'n se, baae'n se gharz har taraf se gherunga (aur apni raah par daal doonga, jiske natije mein) aap un mein se aksar ko shukar-guzaar na paaenge. (Surah al-Aaraaf: 16-17)

Yahan par wo qissa bhi yaad rakhne ke laaya hai jo Shaikh Abdul Qaadir Jilaani رحمته اللہ علیہ ke saath pesh aaya tha ke ek (1) baar jab wo kisi sehra mein ibaadat mein mashghool the to shaitaan ek (1) badli¹ mein zaahir ho kar unse kehta hai: *“Aye Abdul Qaadir! Main tumhara Rabb hoo’n, main tumhari ibaadat se bahut khush hoo’n, lihaaza ab ham ne tumhare oopar se tamaam takaleef-e-shariya ko saaqit kar diya hai”,* ilkh.

Lekin choonke Shaikh Jilaani رحمته اللہ علیہ aalim the is liye apne ilm-o-taqwa ki wajah se samajh liya ke ye shaitaan hai, lihaaza fauran ‘اعوذ بالله منك’ Bol pade, unka ‘اعوذ بالله’ padhna tha ke shaitaan ghayab ho gaya aur haqiqiat ka inkishaaf kiya ke: *“Aye Abdul Qaadir! Is usloob se ab tak main sattar-hazaar (70,000) zaahido’n ko gumraah kar chuka hoo’n, lekin tumhare ilm ne tum ko bacha liya”*.

Iske bar-khilaaf choonke Shaikh Muhammad Jaunpuri Saahab ek (1) jazbaati aur ghairtmand shakhs zaroor the, deen ka dard bhi rakhte the, lekin choonke Kitab-o-Sunnat ka sahih ilm na tha aur na Mahdi-e-Aakhir-uz-Zama se mutaalliq hadeeso’n par gehri nazar thi is liye shaitaan ke fareb mein aagae, chunache shaitaan ne kabhi khwaab mein aakar, kabhi ghaibi aawaaz de kar aur kabhi unki biwi ke khwaab

¹ T: Baadal [RSB]

mein aakar unhe'n Mahdi-e-Mauood hone ka daawa karne par ubhaara aur uske dhoke mein aakar unho'n ne mahdawayat ka daawa kar diya. Wallahu Aalam

Phir sitam-zarfi¹ ye dekhiye ke Mahdi Jaunpuri ko ruswa karne mein shaitaan ne usi par iktifa nahi kiya, balke unhe'n mazed ruswa karna chaaha, chunache unhe'n ubhaara ke wo Khorasaan jaa'e'n aur wahan se kaale jhande le kar hijaz-e-muqaddas ki taraf safar kare'n taake un par ye hadees saadiq aajaae:

إِذَا رَأَيْتُمُ الرَّاياتِ السُّودَ قَدْ جَاءَتْ مِنْ قِبَلِ خُرَّاسَانَ، فَأَنْتُوْهَا؛ فَإِنَّ فِيْهَا خَلِيْفَةَ اللَّهِ الْمَهْدِيَّ.

Jab Khorasaan ki jaanib se kaale jhande nazar aae'n to tum log un mein shaamil ho jao, kyonke Allah ka khalifa Mahdi unke saath hai. (Musnad Ahmad: H22387 ba-riwaayat Saubaan ﷺ *maula* Rasool Allah ﷺ)

Lekin unka ye khwaab sharminda-taabeer na ho saka, albatta ye zaroor hua ke is tarah goya shaitaan ne un par apna waada sach kar dikhaya.

Neez ye baat bhi waazeh rahe ke ye hadees zaeef hai, lekin choonke Shaikh Muhammad Jaunpuri ke paas ilm-e-hadees ki kami, balke bahut kami thi, is liye wo sahih aur zaeef hadees mein farq nahi kar paate the. (Dekhiye Tahqiq Musnad Ahmad: 37/70 aur Zaeef al-Jaame as-Sagheer: 506)

Mahdawi Firqe Ke Aqide Ka Khulaasa:

Shaikh Muhammad bin Yusuf Jaunpuri ne apne shagirdo'n ko jo taaleem di hai aur unki taaleem ki raushni mein unke khulafa aur ulama ne jo aqida murattab kiya hai, uska khulaasa ye hai:

① Jin hadeeso'n mein ek (1) Mahdi ki aamad ki khushkhabri di gai hai wo yaqinan Muhammad bin Yusuf Jaunpuri hain. Isi buniyaad par wo har us shakhs ko kaafir samajhte hain jo Muhammad Jaunpuri ko Mahdi-e-Mauood nahi maanta, balke unka yahaa'n tak kehna hai: Ba-yazeed Bastaami bhi agar zinda hote aur Muhammad Jaunpuri ki mahdawayat ka inkaar karte to wo bhi kaafir ho jaate. (Minhaaj-ut-Taqweem: 95; Firaq al-Hind: 264)

¹ T: (ستم ظریفی) Dil-lagi, maskharapan ke parde mein zulm karna, tyranny in a grab of joke [RKT]

② Allah Ta'ala Mahdi se bila-waasta baate'n karta hai, chunache unki seerat par likhi gai mashoor kitab Hayaat-e-Paak: P54-55 par hai, wo kehte hain: *"Jo kuch tum logon se kehta hoo'n, ya kar raha hoo'n aur Quran-e-Kareem ki tafseer kar raha hoo'n ye sab bila-waasta rozaana Allah Tabaarak wa Ta'ala ki taraf sikhaya jaata hoo'n"*.

Unke ek (1) bade aalim aabid Khundmeer likhte hain ke Mahdi-e-Mauood ko bila-waasta Jibraeel, Allah Ta'ala taaleem deta tha. (Aap Ki Baat Allama Khundmeer Ke Saath: V3 P17)

③ Mahdi maasoom anil-khataa-o-nisyaan hain, chunache isi mazkoora kitaab ke safha 227 par hai: *"Kitab-o-Sunnat mein jo kuch hai iski tafseer-o-taaweel ke liye Mahdi Allah ki taraf se maamoor hain. Allah ke khalifa hain, wo saahib-e-bayanaat hain, aur Rasool Allah ﷺ ke kaamil muttabe hain, pas wo ghalatiyo'n se paak hain"*.

④ Maa-sabaq khususiyat ka natija hai ke wo Quran ki tafseer-o-taaweel mein mukhtaar-e-kul hain, wo jis tarah chaahe'n Quran ki tafseer kar sakte hain. Chunache Hayaat-e-Paak: P203 par likha hai ke *"Mahdi Jaunpuri kehte the ke Quran-e-Kareem ki tafseer jo mere bayan ke khilaaf hai wo sahih nahi hai aur jo main bayan karta hoon wohi sahi hai"*.

Isi tarah Khorasaan ke ulama ne jab unse sawaal kiya ke *"Quran ki tafseer karne mein aap kis kitab par etemaad karte hain?"* Us par Muhammad Jaunpuri Saahab ka jawab tha: *"Main Quran ki koi tafseer nahi padhta, main Quran ki aayaat ki tafseer bila-waasta Allah Ta'ala se leta hoo'n, aur Quran ko jo tafseer meri tafseer ke khilaaf hai wo sahih nahi hai aur jo meri muwaafaqat kare wohi sahi hai"*. (Hayaat-e-Paak: P203; Firaq al-Hind: P257)

⑤ Mahdi Jaunpuri ke nazdeek wilaayat, nubuwwat se afzal hai aur wo khatam ul auliya hain jis tarah ke Nabi ﷺ khatam al-Ambiya hain. Yaane jis tarah Nabi-e-Kareem ﷺ ke baad koi nabi nahi, aise hi Muhammad Jaunpuri ke baad ab koi wali paida nahi hoga.

⑥ Mohammad Jaunpuri bahut se ambiya se afzal hain aur muqaam mein Nabi ﷺ ke baraabar hain, chunache Mahdawi Firqe ki mashoor

kitab ‘Shawaahid al-Wilaaya’: P18 par likha hai ke: “*Kyounke Khulafa-e-Raashideen sab ke sab afzal taabaeen kaamileen se hain lekin Mahdi unse afzal hain*”.

Balke mahdawiyo’n ke giroh ke mujtahid Bandagi Miyaa’n Shah Qasim Mujtahid to saraahat ke saath likhte hain ke ‘*Nubuwwat ki misaal chaand ki hai aur wilaayat ki misaal aaftaab ki hai*’. (Jaame al-Usool: P3)

Goya jis tarah chaand apni raushni sooraj se leta hai aise hi tamaam ambiya ba-shumool Rasool Allah ﷺ apna ilm mahdi se lete hain. Nauzubillah!

⑦ Jo shakhs unke Mahdi par imaan na laae wo kaafir hai.

Mahdawiyo’n ki ek (1) mashoor kitaab Khatm al-Huda-o-Subul as-Soo: P85 pa rhai ke unke Mahdi ne kaha: “*Inkaar kiya wo kaafir hai*”. ①

① • Isi buniyaad par Madhawi Hazraat apne mukhaalif ke qatl ko jaaiz samajhte hain, balke ulama kajis qadar qatl is firqe ne kiya hai, baatini aur raafzi firqo’n ke alaawa shayad hi kisi ne kiya ho.

Chunache unho’n ne apne waqt mein Hindustan ke sabse bade mohaddis Allama Muhammad Taahir Patni رحمه الله ko Ujjain mein tahajjud ki haalat mein qatl kiya.

Allama Muhammad Zama Khan Shahjahanpuri ko Hyderabad mein Maghrib ki namaz ke baad masjid mein qatl kiya, unka jurm sirf ye tha ke mahdawiyo’n ka parda faash karne ke liye ‘Hadiya Mahdawiya’ naami kitaab likhi thi.

Isi tarah sann 930h mein jab Ahmadabad ke haakim ne ulama-e-waqt ke ek (1) fatwe ki buniyaad par ke mahdawiya be-deen hain, unse tauba karaai jaae warna qatl kar diya jaae to haakim ne ek (1) mahdawi daai ko qatl kar diya tha, uske jawaab mein mahdawiyo’n ke teesre Imam Syed Khondmeer jo us waqt Khambel mein shahr-badri ki zindagi basar kar rahe the, apne chaar (4) ghod-sawaaro’n ko bhej ka run ulama ka khufiya taur par qatl kara diya, jiski wajahs-e-Gujrat ke haakim Sultan Mahmood ne un par chadhaai ki aur Khondmeer Saahab ko bhi qatl kar diya (Firaq al-Hind: P278-2279) •

Jabke ye hadees kisi motabar kitab mein maujood nahi hai, aage iski kuch tafseel bhi aaegi.

⑧ Muhammad Jaunpuri ek (1) qism ke nabi hain, yaane ‘nabi-e-muttabe’, isi liye unke liye ‘alaehissalaam’, unki biwiyo’n ko ‘ummahaat al-Momineen’, unke saathiyon ko ‘Raziallahu anh’ aur unki wafaat ke baad jiske haath par baeyat ki use ‘Khalifa’ kehte hain. Hatta

ke unhe'n shariyat-saazi ka bhi ikhtiyaar diya hai. (Khatm al-Huda-o-Subul as-Sawaa: P24-25; Firaq al-hind: P260)

Mahdawi Firqa Ek (1) Baatil, Hawaa-parast Aur Gumrah Firqa Hai:

Mahdawi firqe ke aqaaid ke is khulaase se ba-aasaani andaaza lagaya ja sakta hai ke ye ek (1) baatil aur gumrah firqa hai aur deegar baatil firqo'n ki tarah iski buniyaad bhi hawa-parasti¹ par hai, Quran-o-Hadees aur Salaf-e-Ummat se uska koi taalluq nahi hai, balke agar us firqe ke aqaaid ko saamne rakha jaae to ye kehna bejaa na hoga ke maujooda mahdawiyat ghaali tasawwuf aur raafziyat se murakkab ek (1) gumrah jamaat hai.

Us firqe ko baatil firqa maine is liye kaha hai ke uski buniyaad Shaikh Muhammad Jaunpuri Saahab ke daawa-e-mahdawiyat par hai, jo saraasar dhoka aur fareb tha. Quran-o-Hadees aur Salaf ke aqwaal se us par koi daleel nahi hai, balke uska saara daar-o-madaar hawa-parasti, aayaat-o-ahadees ki ghalat taaweel aur jhoote waaqiaat par hai. Neez, us qaum ke logon balke unke ulama ko bhi Quran-o-Hadees aur Sahaba-o-Taabaeen ke manhaj par mabni tafseer-o-shurooh se door ka bhi waasta nahi hai, jiska andaaza darj-e-zel baato'n par ghaur karke ba-aasaani lagaya ja sakta hai:

Shaikh Muhammad Jaunpuri Ke Daawa-e-Mahdawiyat Ki Haqiqat:

Jaisa ke maine isse pehle kaha hai ke us firqe ki saari buniyaad Shaikh Muhammad bin Yusuf Jaunpuri ke daawa-e-mahdawiyat par hai, jiske baare mein ham ye kehte hain ke ye saraasar fareb aur dhoka tha, kyonke sharan kisi bhi daawa ke suboot ke liye zaroori hai ke us par Quran se ya hadees-e-Rasool ﷺ se daleel maujood ho, aur ye bhi zaroori hai ke Quran-o-Hadees ki ye daleel faham-e-salaf ke muwaafiq ho, isi tarah ye bhi zaroori hai ke us waqt ke kibaar ulama-e-Rabbani uski taa'eed kare'n. Goya teen (3) baate'n badi ahem hain. Quran, Hadees aur Ulama-e-Rabbaniyeen.

¹ T: (ہوا پرستی) Aiyyaashi, mauqa-parasti [RKT] yahan muraad khwahishaat ki paerawi hai [RSB]

Muhammad Jaunpuri Ki Taa'eed Kisi Aalim Ne Nahi Ki:

Jahan tak aakhri baat ka taalluq hai to ye baat waazeh hai ke Shaikh Muhammad Jaunpuri ke ham-asar ya unke kuch baad ke ulama mein se koi bhi unki taa'eed mein nahi raha. Waazeh rahe ke meri muraad un ulama se hain jin ki nazar Quran-o-Hadees par gehri ho, ye zaroor hai ke unki baato'n mein baaz wo hazraat zaroor aae hain jo agarche apne taur par deendaar the, deen ka dard rakhte the aur ho sakta hai zohd-o-tasawwuf mein bhi maahir rahe ho'n, lekin haqiqat ye hai ke wo log Quran-o-Sunnat ke sahih ilm se mutlaqaan aari the. Isi liye wo ba-aasaani bhatak gae, yehi wajah hai ke un mein se baaz wo buzurg jo Mahdi ki taraf daawat dene mein bahut sargarm the, jab unke saamne haqiqat waazeh ho gai to apni taa'eed se phir kar tauba karli. Jaise Shaikh Abdullah Niyaa'zi رَحْمَةُ اللهِ عَلَيْهِ d 1100h. (Nuzhatul Khawaatir: V4 P377)

Isi tarah Mashoor mohaddis Ali al-Muttaqi Jaunpuri رَحْمَةُ اللهِ عَلَيْهِ jo ibtida mein Shaikh Muhammad Jaunpuri Saahab se bahut mutaassir the, lekin jab unho'n ne mahdawiyat ka daawa kiya to wo taraddud mein pad gae, aur haqiqat-e-haal jaanne ke liye tahqiq karne lage, hatta ke unho'n ne Makkah Mukarrama tak ka safar kiya, taake wahan ke ulama se bhi tabaadla khayaal kare'n. Chunache wahan gae aur Shaikh Muhammad Jaunpuri Saahab ke baare mein harmain ke ulama se bahes-o-mubaahasa kiya aur bil-aakhir is natije par pohonche ke Shaikh Muhammad Jaunpuri apne daawa-e-mahdawiyat mein sacche nahi hain, phir mahdawiyo'n par hujjat qaayam karne aur ahle hind ki khair-khwaahi mein do (2) bahut ahem kaam kiye:

Ek (1) to ye ke haqiqi Mahdi aur unki alaamat par ek (1) kitaab tehreer ki jiska naam rakha 'Al Burhaan Fee Alaamaat Mahdi Aakhir-uz-Zamaan', jis mein ye saabit kiya ke Mahdi-e-Mauood ki jo sifaat hadees ki kitaabo'n mein waarid hain wo Shaikh Muhammad Jaunpuri par saadiq nahi aatee'n.

Doosra kaam ye ke wahan maujood chaaro'n mazhab ke muftiyo'n ke saamne Muhammad Jaunpuri ke haalaat-o-kaifiyaat par

ek (1) istifta¹ rakha aur us baare mein unki raae talab ki, jis par muttafaqa taur par har ek (1) mufi ne yehi fatwa diya ke aisa shakhs jhoota hai aur Mahdi-e-Aakhir-uz-Zamaan ki sifaat us par saadiq nahi aatee'n. Allama Ali al-Muttaqi رَحْمَةُ اللهِ عَلَيْهِ ne un tamaam fatwo'n ko apni kitaab mein shaamil bhi kiya hai.

Quran Se Daleel:

Albatta jahan tak Quran-e-Majeed se daleel ka taalluq hai to mahdawi hazraat ka daawa hai ke unke Mahdi ki shaan mein Quran-e-Majeed ki athaara (18) aayate'n naazil hui hain. ❶

❶ • Mahdawiyo'n ke ek (1) mashoor aalim Bandagi Miyaa'n Abdul Ghafoor Sajawandi ne ek (1) chote se risaale mein do (2) aayaat jama ki hain jo 'Hazdah Aayaat' ke naam se chapaa hai, sabse pehli aayat Surah al-Baqara: 124 aur aakhir Surah al-Baiyyina: 4 hai. Net par mujhe us kitaabcha ka English tarjuma bhi mila hai •

Lekin haqiqat ye hai ke in aayaat ka mafhoom un hazraat ne duniya ke tamaam ulama se hat kar, jin mein Sahaba bhi shaamil hain, apni taraf se mutaaiyyan kiya hai, jiski sabse waazeh daleel muallif-e-risaala ka usloob-e-tahreer hai. Chuanche wo har aayat se mutaalliq ulama ke kuch aqwaal aur phir Muhammad Jaunpuri Saahab ka qaul naql karke kehte hain ke '*haq wohi hai jo imam ne farmaya*', jiska saaf matlab ye hai ke un logon ko deegar mufasssireen ke qaul se koi sarokaar nahi hai. Ham misaal ke taur par do (2) aayaat aap ke saamen rakhte hain:

أَفَمَنْ كَانَ عَلَىٰ بَيِّنَةٍ مِّن رَّبِّهِ وَيَتْلُوهُ شَاهِدٌ مِّنْهُ وَمِنْ قَبْلِهِ كُتِبَ مُوسَىٰ إِمَامًا وَرَحْمَةً ۖ أُولَٰئِكَ يُؤْمِنُونَ بِهِ ۚ وَمَنْ يَكْفُرْ بِهِ مِنَ الْأَحْزَابِ ۖ فَلَتَأْزِمُوهُ ۚ فَلَا تَكُ فِي مِرْيَةٍ مِّنْهُ ۚ إِنَّهُ الْحَقُّ مِن رَّبِّكَ ۚ وَلَكِنَّ أَكْثَرَ النَّاسِ لَا يُؤْمِنُونَ ﴿١٦﴾

Kya bhala jo shakhs apne Rabb ki taraf se daleel par ho uske baad Allah ki taraf se ek (1) gawaah (Quran) bhi aajaae, jabke usse pehle Musa عَلَيْهِ السَّلَام ki kitab bhi (gawaah) ho jo rahmat-o-peshwa ban kar aai hai. (Kya ye unke baraabar ho sakta hai jo duniya ke peeche pad kar apni aaqibat barbaad kar raha hai), yehi log hain jo us par imaan rakhte hain aur tamaam giroho'n mein se jo bhi iska inkaar kare uska thikaana aag hai. (Surah Hud: 17)

¹ T: (اِسْتِفْتَا) Kisi sharai masle mein kisi aalim ya mufti ya mujtahid se fatwa lena, fatwa [RKT]

Mahdawi hazraat ka kehna hai ke is aayat mein waarid lafz ‘أَفْسَنُ’ yaane ‘Kya bhala jo shakhs’ se muraad unke Mahdi ‘Muhammad Jaunpuri’ saahab hain. Phir agar unse poocha jaata hai ke iski kya daleel hai? Kya aaj se qabl kisi aalim ne is aayat se Imam Mahdi ki aamad ya mustaqbil mein aane waale kisi aalim ko muraad liya hai? To unka jawaab ye hota hai ke unke Imam Mahdi ne ye batlaya hai jinhe’n Allah Ta’ala ne Quran ki tafseer ka ikhtiyaar diya hai.

Jabke duniya ke kisi mufassir ne iska ye mafhoom nahi liya hai.

الرَّحْمٰنُ ۝ عَلَّمَ الْقُرْآنَ ۝ خَلَقَ الْاِنْسَانَ ۝ عَلَّمَهُ الْبَيَانَ ۝

Rahman ne Quran sikhaya, usne insaan ko paida kiya aur use bayan yaane bolna sikhaya. (Surah ar-Rahman: 1-4)

Is aayat ke baare mein bhi mahdawi hazraat ka kehna hai ke is aayat mein ‘الْاِنْسَانُ’ se muraad Muhammad Jaunpuri hain, jinhe’n Allah Ta’ala ne Quran ki tafseer sikhlaai hai.

Jabke ye tafseer duniya ke kisi mufassir ne nahi ki hai aur naahi usloob-e-quran se iski taaeed hoti hai, balke aisi tafseere’n gumraah shiyo’n aur jaahil soofiyo’n ke yahan to milti hain, lekin Ahle Sunnat ke yahan is qism ki khayaali tafseero’n ki koi gunjaaish nahi hai.

Yehi haal deegar un aayaat ka bhi hai jin ke baar mein mahdawi hazraat ka aqida hai ke wo Muhammad Jaunpuri ke baare mein naazil hui hain.

Hadeeso’n Se Daleel:

Isi tarah Mahdawi Hazraat ke paas hadees se bhi koi daleel nahi hai, ye alag baat hai ke wo hazraat apni taaeed mein bahut si hadeese’n pesh karte hain. Wo hazraat jo hadeese’n pesh karte hain wo teen (3) tarah ki hain:

① Wo ahadees jin mein ek (1) mujaddid, mard-e-saaleh aur musleh ki aamad ki khabar hai.

Ye hadeese'n mahel-e-naqaash¹ nahi hain aur naahi mahdawi hazraat ke liye wo daleel ban sakti hain, kyonke hamara unse ye ikhtelaaf nahi hai ke ek (1) mard-e-saaleh-o-musleh ki aamad jiska laqad Mahdi hoga haq hai ya naahaq. Agar ikhtilaaf hai to ye ke in ahadees ke misdaaq Muhammad Jaunpuri nahi hain.

② Zaef hain aur unki taadaad bahut ziyaada hai.

Ye hadeese'n mauzu-e-bahes se khaarj hain, kyonke kisi aqide ke maamle mein zaef hadeese'n hujjat nahi ban sakte'n, mahdawiyo'n ki yehi badi musibat hai ke un mein aksar log hi nahi balke tamaam log hadees-o-ilm-e-hadees se kore hote hain isi liye apni taaeed mein mauzoo-o-manghadat hadeese'n balke be-buniyaad hadeese'n bhi pesh kar dete hain.

Misaal ke taur par ek (1) hadees mulaahaz farmaiye: Hazrat Ali عليه السلام se riwayat hai ke unho'n ne Allah ke Rasool ﷺ se sawaal kiya ke aye Allah ke Rasool! Mahdi ham mein se hoga ya kisi aur khandaan se? Nabi ﷺ ne jawab mein farmaya: 'بل منا بنا يختم الدين كما بنا فتح' (Al Hadees) *"Nahi! Hamare hi khandaan se hoga, Allah Ta'ala hamare zariye us deen ko poora karega jaisa ke ham hi se ibtida farmaai hai"*.

Mahdawi Hazraat is hadees ko bade zor-o-shor se pesh karte hain aur ye bhoool jaate hain ke ye hadees ki kisi motabar kitab mein nahi hai aur mazeed is par ye ke is hadees ki sanad sakht zaef balke mauzoo ke qareeb hai, kyonke iska daar-o-madaar baaz shia ruwaat par hai. (Al Mausooah Fee Ahadees al-Mahdi: V2 P19)

③ Aisi hadeese'n jo haqiqat mein hadees nahi hain aur mahdawi hazraat use hadees samajh kar pesh karte hain, balke unke Mahdi bhi unhe'n hadees samajh kar pesh karte the.

Misaal ke taur par hadees 'المهدي مني يقفو اثرى ولا يخطىء' yaane *"Mahdi mujh se hai, wo mere naqsh-e-qadam par chalega aur usse khataa nahi hogi"*.

¹ T: (محل نقاش) mafhoom, ye hadeese'n dalaail ke taur par pesh karne ke qaabil nahi hain [RSB]

Is hadees ka pesh karna jahaalat ya phir hawa-parasti hai, kyunke ye sire se hadees hi nahi hai aur na hadees ki kisi kitab mein paai jaati hai, balke iska zikr Soofi Ibne Arbi ne apni ‘Futuhaat’ mein kiya hai, jabke ahle ilm ke nazdeek is kitaab ka koi etebaar nahi hai.

Isi tarah ahadees se daleel pakadne ke baare mein bhi un hazraat ka rawaiyya bilkul Quran hi jaisa hai ke wo hazraat tamaam ulama se hat kar hadeeso’n ka mafhoom apne taur par mutaiyyan karte hain, chunache wo tamaam hadeese’n jin mein qiyamat se qabl ek (1) mard-e-saaleh, jiska laqab Mahdi hoga, ki aamad ka zikr aur uski sifaat mazkoor hain, un tamaam hadeeso’n ko laakar pesh kar dete hain ke Rasool Allah ﷺ ne mahdi ki aamad ki basharat di hai, lekin hadeeso’n ke us hisse ya un hadeeso’n ko gol kar jaate hain jin mein haqiqi Mahdi ki sifaat, makaan-e-khurooj waghaira mazkoor hai. Ya phir unki aisi taaweel karte hain jise na aql qubool karti hai aur naahi naql.

Misaal ke taur par ham Musnad Ahmad waghaira ki darj-e-zel hadees ko saamne rakhte hain:

عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ، قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: أُبَشِّرُكُمْ بِالْمَهْدِيِّ يُبْعَثُ فِي أُمَّتِي عَلَى اخْتِلَافٍ مِنَ النَّاسِ وَزَلْزَلٍ، فَيَمْلَأُ الْأَرْضَ قِسْطًا وَعَدْلًا، كَمَا مَلَأَتْ جَوْرًا وَظُلْمًا.

Hazrat Abu Saeed Khudri رضي الله عنه se marwi hai ke Allah ke Rasool ﷺ ne irshad farmaya: *“Main tumhe’n Mahdi ki aamad ki khushkhabri deta hoo’n, uski besat logon ke baahami ikhtelaaf aur zalzalo’n ke waqt mein hogi, wo zameen ko adl-o-insaaf se aise hi bhar dega jis tarah ke uski aamad se qabl zulm-o-sitam se bhari hui thi”*. (Musnad Ahmad: H11326)

Hadees ka mafhoom bilkul waazeh hai ke Mahdi ki aamad se qabl is duniya mein log sakht ikhtelaaf ke shikaar honge aur un ayyaam mein is rooe zameen par zalzalo’n ki kasrat hogi, neez poori rooe zameen zulm-o-sitam ka gehwaara bani hogi, phir Mahdi ki aamad ke baad is rooe zameen par Allah ki barkate’n naazil hongi aur zulm-o-sitam ka mukammal khaatima ho jaaega.

Lekin choonke Shaikh Muhammad Jaunpuri Sahab ki aamad se qabl is duniya mein zalzalo’n ki kasrat na hui thi aur naahi unki aamad ke baad is duniya se, khwah uska koi ek (1) hi mulk ho, zulm-o-sitam ka

khaatima hua, balke ek (1) baalisht zameen par bhi adl-o-insaaf ka bol-baala na ho paaya, to mahdawi hazraat is hadees ki taaweel karte hue kehte hain ke lafz 'زَلَّزِلَ' ke maane yahan zalzale nahi, balke gumrahiya'n hain. Kyouнке yahan 'زَلَّزِلَ' ki jama nahi, balke 'زَلَّزِلَهُ' ki jama hai jiske maane phisalne aur gumraah hone kea ate hain.

Jabke ye mahadwi hazraat ka dhoka ya unki dhaandli hai, kyouнке aaj tak duniya ke kisi aalim ya lughwi ne 'زَلَّزِلَ' ke ye maane qatan nahi liya hai aur naahi aapko kisi lughat ki kitab mein 'زَلَّزِلَهُ' ka lafz milega.

Ab ise aap log hawa-parasti nahi to aur kya kahenge?

Isi tarah mahdawi hazraat kehte hain ke is hadees mein zameen se muraad poori zameen nahi, balke zameen ka koi ek (1) hissa bhi ho sakta hai.

Lekin awaalan to agar isse muraad zameen ka koi ek (1) chota hi hissa hota to us mein Mahdi ki khusoosiyat kya hui? Kyouнке duniya mein adl-o-insaaf kahee'n na kahee'n to maujood raha hi hai, is duniya se adl-o-insaaf mukammal taur par kabhi bhi maadoom¹ nahi hua, kahee'n na kahee'n to uska wujood zaroor raha hai.

Saniyan, hadees ka usloob bata raha hai jis tarah Mahdi ki aamad se pehle har taraf zulm ka bol-baala hoga, jaisa ke aaj ye soorat-e-haal har shakhs ke mushahade mein hai, isi tarah Mahdi ki aamad ke baad har taraf adl-o-insaaf ka bol-baala ho jaaega jise apne aur paraae saare log hi mehsoos karenge.

Saalisn: Ye taaweel tamaam ulama-e-ahle sunnat ki taaweel ke khilaaf hai, aaj tak kisi bhi aalim ne isse muraad zameen ka ek (1) gosha nahi liya hai.

Isi tarah mahdawi hazraat apne is aqida ke 'mahdi ka inkaar kufr hai', iske liye bataur-e-daleel ek (1) hadees in alfaaz men pesh karte hain:

'Jis ne Mahdi ka inkaarkiya usne kufr kiya'. 'من أنكر المهدي فقد كفر'

¹ T: (مَعْدُوم) Fanaa, ghaayab [RKT]

Phir is hadees ko buniyaad bana kar saari duniya ke musalmano par kufr ka fatwa lagate aur unke khoon ko halaal samajhte hain.

Halaanke awwalan ye riwayat hadees ki kisi motabar kitaab mein nahi paai jaati, balke ise Imam Suyuti waghaira ne Abu Bakr al-Askaafi رحمته الله ki kitaab ‘Fawaaid al-Akhbaar’ se naql kiya hai jo koi hadees ki kitaab nahi balke lughaat al-hadees ki ek (1) ghair-maarooof kitaab hai.

Saniyan: Ulama ne is hadees ko mauzoo aur jhooti qaraar diya hai, chunache Haafiz Ibne Hajar رحمته الله ne Lisan al-Meezaan mein ise saraahat ke saath mauzoo kaha hai. (Dekhiye: Lisan al-Meezaan: V5 P130; Al Mausooah Fee Ahadees al-Mahdi: V2 P82)

Isi tarah mahdawi hazraat ye saabit karne ke liye Mahdi aur Isa عليه السلام ek (1) zamane mein na honge, bade zordaar andaaz mein ye hadees pesh karte hain. *‘لن تهلك أمة أنا في أولها و عيسى بن مريم في آخرها و المهدي في وسطها’* **‘Wo ummat kaise halaak ho sakti hai jiski ibtida mein main hoo’n, uske aakhir mein Isa hain aur darmiyaan mein Mahdi honge’.**

Ye hadees bhi kisi motabar kitaab mein maujood nahi hai, balke Imam Suyuti ne ise Imam Abu Nuaim al-Asfahaani ki kitaab ‘Akhbaar al-Mahdi’ se naql kiya hai aur zaef kaha hai. (Al Jaame as-Sagheer ma’ Ash-Sharh: V5 P301)

Isi tarah Allama Albani رحمته الله ne is hadees ko Ibne Asaakir aur Khateeb Baghdadi ke hawaale se naql karke munkar aur mauzoo qaraar diya hai. (Dekhiye: Az-Zaefaa: H2349)

Neer ye bhi dekhiye ke mahdawi hazraat is hadees ko bataur-e-daleel to pesh karte hain jabke ye mauzoo-o-manghadat hai aur doosri taraf Bukhari-o-Muslim aur deegar kitaabo’n ki un sahih hadeeso’n ko chod dete hain jin se ye waazeh hota hai ke Isa Ibne Maryam عليه السلام Mahdi hi ke zamane mein naazil honge aur unhee’n ke peeche namaz padhenge.

Mahdawi Firqe Ke Usool-o-Ahkaam:

Mahdawi firqe ke butlaan¹ aur Ahle Sunnat wal Jamaat se alaahada hone ke liye yehi kaafi hai ke is firqe ne apne usool-o-furoo mein Quran-o-Hadees par etemaad nahi kiya hai.^①

① • Bahut se masaail mein mahdawi hazraat is baat ka iqraar karte hain ke is baare mein unke paas koi sharai daleel maujood nahi hai, chunache unke mashoor aalim Abdul Malik Sajaawnadi Saahab likhte hain ke: ‘Khaatam al-Wilaayah’ par Quran aur Hadees mein kahee’n daleel maujood nahi hai. Ye baate’n soofiyo’n ki kitaabo’n se li gai hain. (Minhaam at-Taqqweem: P131-132, Firaq al-Hind: P259) aur haqiqat bhi yehi hai ke shariyat-e-muhammadiya mein khatam-e-wilaayat ka koi tasawwur nahi, balke ye soofiyo’n ki gumraahi hai •

Balke unka deen unke Mahdi aur unke khulafa ka muqarrar-karda deen hai, isi liye unka kalma bhi musalmano ke kalma se alag hai aur unke usool-o-ahkaam bhi musalmano se juda hain.

Kalma:

Shia aur rawaafiz ke alaawa tamaam musalmano ka mukammal kalma: ²‘اشهد ان لا اله الا الله و اشهد ان محمدا عبده ورسوله’³ ya ²‘لا اله الا الله ، محمد رسول الله’² hai. Isi kalme ka iqaaar kar lene ke baad koi shakhs islam mein daakhil hota hai aur usi kalma ke izhaar se kisi shakhs par musalman hone ka hukm lagta hai, lekin mahdawi hazraat ke nazdeek musalman hone ke liye itna kaafi nahi hai, balke uske saath mahdawiyat ka iqraar bhi zaroori hai, chunache unke baccho’n ko jo kalma sikhaya jaata hai wo is tarah hai:

اشهد ان لا اله الا الله و اشهد ان محمدا عبده و رسله و أصدق ان المهدي قد جاء و مضى.⁴

(Taaleem-ul-Islam Mahdawiya: P8 Taaleef Hazrat Muhammad Nematullah Soofi)

Usool-o-Faraaiz:

¹ T: (بُطْلان) Baatil karne ya hone ka amal [RKT]

² T: Allah ke siwa koi maabood-e-barhaq nahi, Muhammad ﷺ Allah ke rasool hain [RSB]

³ T: Main gawaahi deta hoo’n ke Allah ke siwa koi maabood-e-barhaq nahi aur main gawaahi deta hoo’n ke Muhammad ﷺ Allah ke bande aur uske rasool hain. [RSB]

⁴ T: Main gawaahi deta hoo’n ke Allah ke siwa koi maabood nahi aur main gawaahi deta hoo’n ke Muhammad ﷺ uske bande aur rasool hain, aur main tasdeeq karta hoo’n ke Mahdi (Syed Muhammad Jaunpuri) aae aur (apna kaam poora karke) guzar gae. [RSB]

Isi tarah aam musalmano se hat kar mahdawiyo'n ne apne liye kuch alaahada usool bana liye hain, neez un usool ko faraaiz ka naam bhi dete hain. Unke baare mein unka aqida hai ke ye usool Allah ke muqarrar-karda nahi hain, balke unke Mahdi ne muqarrar kiye hain. (Taaleem-ul-Islam Mahdawiya: P8-9)

Balke is firqe ke ek (1) bade mujtahid Qasim Shah apni kitaab Jaame al-Usool: P4 par likhte hain ke: *"In umoor ka taarik namaz-o-roza ke taarik ke maanind hai. (Balke usse bhi ziyaada ye ke) Aur jisne yaqeen ke saath in umoor ka inkaar kiya wo kaafir hai"*.

Goya unke nazdeek Mahdi ko shariyat-shaazi¹ ka haq haasil hai, jabke Ahle Sunnat wal Jamaat ke nazdeek ye haqi sirf Allah Ta'ala ka hai ya phir Allah Ta'ala ke hukm se Rasool Allah ﷺ ka hai. Balke Quran ki roo se aisa shakhs zaalim aur Allah Ta'ala ki taraf se dardnaak azaab ka mustahiq hai. Irshad-e-Baari Ta'ala hai:

أَمْرٌ لَهُمْ شُرَكَاؤُا شَرَعُوا لَهُمْ مِنَ الدِّينِ مَا لَمْ يَأْذَنْ بِهِ اللَّهُ وَلَوْلَا كَيْدَةُ الْفَضْلِ لَفُضِيَ بَيْنَهُمْ وَإِنَّ الظَّالِمِينَ لَهُمْ عَذَابٌ أَلِيمٌ ﴿٧﴾

Kya un logon ke aise shareek hain jinho'n ne unke liye aisa tariqa muqarrar kiya ho jiska Allah Ta'ala ne izn nahi diya? Aur agar faisle ki baat tae-shuda na hoti to unka faisla kar diya gaya hota, yaqinan un zaalimo'n ke liye dardnaak azaab hai. (Surah ash-Shoora: 21)

Mahdawiyo'n ke usool-o-faraaiz darj-e-zel hain:

① Hijrat:

Hijrat deen-e-islam mein ek (1) mashroo cheez hai aur uski badi ahmiyat bhi hai, lekin ye usi soorat mein hai ke bande ko uski zaroorat-o-haajat ho, yaane har wo jagah jahan ek (1) musalman ka deen aur akhlaaq mehfooz na ho wahan se hijrat kar jaana uske liye zaroori hai. Lekin agar deen-o-akhlaaq ko khatra nahi hai to musalman jahan kahee'n bhi reh kar Allah ke ahkaam par amal kar sakta hai karta rahe, us haal mein uske liye hijrat mashroo nahi hai. Nabi-e-Kareem ﷺ ka

¹ T: Shariyat aur uske ahkaam banana [RSB]

irshad hai:

لَا هِجْرَةَ بَعْدَ الْفَتْحِ ، وَلَكِنْ جِهَادٌ وَبَيَّةٌ ، وَإِذَا اسْتُنْفِرْتُمْ فَانْفِرُوا .

“Makkah fatah ho jaane ke baad hijrat nahi hai, lekin jihaad aur khuloos-e-niyyat baaqi hai. Aur jab tumhe’n (jihaad ke liye) bulaaya jae to behrehaal nikal aao”. (Sahih Bukhari: H2828; Sahih Muslim: H1353)

Isi tarah Hazrat Abu Darda رضي الله عنه se riwayat hai ke Rasool Allah ﷺ ne irshad farmaya:

مَنْ أَقَامَ الصَّلَاةَ ، وَآتَى الزَّكَاةَ ، وَمَاتَ لَا يُشْرِكُ بِاللَّهِ شَيْئًا ، كَانَ حَقًّا عَلَى اللَّهِ عَزَّ وَجَلَّ أَنْ يَغْفِرَ لَهُ ، هَجَرَ ، أَوْ مَاتَ فِي مَوْلِدِهِ .

“Jis ne namaz ka ehtemaam kiya, zakat adaa ki, aur is haal mein inteqaal kiya ke wo Allah ke saath kuch bhi shirk na karta tha to Allah Ta’ala par ye haq hai ke use jannat mein daakhil kare, khwah wo hijrat kare ya apni jae-paadaish, yaane baghair hijrat kiye inteqaal kar jae”. (Sunan Nasai: H3133)

Lekin mahdawi hazraat ke yahan hijrat ka koi aur hi mafhoom aur uski kaifiyat kuch aur hi hai, chunache wo hazraat hijrat se muraad lete hain ke jis jagah mahdawi haakim na ho wahan se hijrat kar jaana chaahiye. Ye hijrat unke yahan ehmiyat mein deen ki buniyaadi cheez hai aur har shakhs par farz-e-aen ki haisiyat rakhti hai, chunache unki jamaat ke ek (1) azeem mujtahid Shah Qasim apni kitaab ‘Jaame al-Usool’ mein likhte hain: *“Aur watan se hijrat jahan haalat-e-kasb mein saakin hai, farz hai. In umoor ka taarik namaz-o-ruza ke taarik ke maanind hai aur jisne yaqeen ke saath in umoor ka inkaar kiya wo kaafir hai”*.

Goya mahdawiyo’n par hijrat ek (1) azeem fariza hai aur usse roo-gardaani kisi bhi haalat mein jaaiz nahi.

Is Farize Ki Adaaigi Ke Liye Heela-saazi:

Lekin choonke is waqt kaheen bhi mahdawiyo’n ki hukumat nahi hai to sawaal uthta hai ke us farize par kaise amal kiya ja sakta hai? Iske liye unho’n ne ek (1) heela dhoond liya hai ke ye fariza adaa karne ke liye koi zaroori nahi ke ek (1) shahr se doosre shahr, ya ek (1) mulk se

doosre mulk, balke ek (1) gaao aur mohalle se hi hijrat ki jaae, balke niyyat se ek (1) baalisht ki hijrat bhi kaafi hai, lihaaza har shakhs apne gaao'n aur mohalle mein rehte hue bhi hijrat kar sakta hai. Is tarah ke apne ghar se nikal kar hijrat ki niyyat se bazaar ya dukaan chala jaae, ya hijrat ki niyyat se do (2) ek (1) qadam chal le to uski hijrat adaa ho jaaegi.

Goya unke yahan hijrat aur baccho'n ke khel mein koi farq nahi hai aur haqiqat bhi yehi hai ke jo raasta shara'¹ se hat kar banaya jaaega us mein aisi hi mazahka-khez taalimaat hongi.

Daleel:

Mahdawi hazraat ne apne is amal ke liye ek (1) hadees dhoond nikaali:

من فر بدینه من أرض الى أرض وإن كان شبرا من الأرض استوجب له الجنة وكان رفيق ابيه إبراهيم و
نبيه محمد صلى الله عليه وسلم.

“Jo shaksh apne deen ke liye ek (1) jagah se doosri jagah hijrat kare khwah ek (1) baalisht hi kyon na ho uske liye jannat waajib hai aur jannat mein apne baap Ibrahim ؑ aur apne Nabi Muhammad ﷺ ke saath hoga”.

Jabke awwalan to ye hadees aap ko hadees ki kitaab mein nahi milegi, balke baaz tafseer ki kitaabo'n mein paai jaati hai, jaise Tafseer-e-Baezaawi waghaira.①

① • Tafseer-e-Baezaawi ki ahadees ki takhreej karte hue Haafiz Munaawi ؒ likhte hain ke is hadees ko Saalabi ne Hazrat Hasan se mursalan riwayat kiya hai. (Al Fath as-Samaawi: V2 P515) aur Saalabi un mufasssireen mein hain jin ki tafseer mein mauzoo hadeeso'n aur baatil qisso'n ki bharmaar hai. (Dekhiye At-Tafseer wal Mufassaroon: V2 P233) •

Saaniyan, ye hadees sakht zaeeef, balke mauzoo hai. (Az-Zaifa: V13 P251)

② Sohbat-e-Saadiqaa'n:

Isse muraad ye lete hain ke har mahdawi par ye farz-e-aen hai ke kisi mahdawi shaikh-e-kaamil ki sohbat ikhtiyaar kare, jaise unke Mahdi ke

¹ T: (شَرْع) Deen, shariyat [RKT]

khulafa aur unke khulafa ke shagird. Phir daleel mein Surah at-Tauba ki ye aayat pesh karte hain:

يَا أَيُّهَا الَّذِينَ آمَنُوا اتَّقُوا اللَّهَ وَكُونُوا مَعَ الصَّادِقِينَ ﴿١١٩﴾ (Surah at-Tauba: 119)

Aye imaan waalo! Allah se daro aur saccho'n ke saath raho.

Hlaanke is aayat ka ye mafhoom qatan nahi hai ke har shakhs ko iska mukallaf banaya jaae ke wo kisi mard-e-kaamil ki sohbat ikhtiyaar kare, balke iske maane ye hain ke Aye imaan waalo! Sach hi bolo aur sacchaai ka ehtemaam karo, aisa karoge to tumhara shumaar ahle sidq mein hoga. Jiski wajah se tumhe'n najaat milegi, jis tarah sach bolne hi ke sabab un teen (3) logon ko najaat mili jo Ghazwa-e-Tabuk mein bila-shubhakisi uzr-e-sharai ke Rasool Allah ﷺ se peeche reh gae the.

Shayad mahdawi hazraat aisa is liye kete hain ke apne maanne waalo'n ko ulama-e-ahle sunnat se door rakhe'n, taake wo unse mutaassir ho kar mahdawiyat na chod de'n.

③ Zikr-e-Khuda:

Isse mahdawi hazraat kya muraad lete hain? Is mein do (2) cheeze'n shaamil hain. Awwal ye ke hama-waqt Allah ke zikr mein rehna, kyouнке Allah Ta'ala farmata hai:

فَإِذَا قُضِيَتْهُمُ الصَّلَاةُ فَاذْكُرُوا اللَّهَ قِيَمًا وَقُضُودًا وَعَلَىٰ جُنُوبِكُمْ.

Jab namaz se faarigh ho jao to Allah ka zikr karo khade hone ki haalat mein, baithne ki haalat mein aur pehlu par lete hue. (Surah an-Nisa: 103)

Is aayat se mutaalliq mahdawi hazraat kehte hain ke ye aayat khusoosan mahdawiyo'n ke baare mein naazil hui hai, jis mein Allah Ta'ala hukm de raha hai ke momin-e-kaamil ko chaahiye ke raat-o-din Allah ke zikr mein mashgool rahe aur ek (1) laha ke liye bhi usse ghaafil na ho. (Hayaat-e-Paak: P237-238; Firaq al-Hind: P260)

Halaanke is aayat ke siyaaq-o-sabaaq¹ se kahee'n ye pataa nahi chalta ke ye mahdawiyo'n ke baare mein naazil hui hai aur naahi duniya ke kisi mufassir ne iska ye mafhoom liya hai.

¹ T: (سياق و سباق) Aage-peeche ki ibaatat ya kalaam jisse mafhoom mutaiyyan ho [RKT]

Saniyan, ye aayat namaz-e-khauf ke hukm aur uska tariqa bataane ke baad waarid hui hai, jiska maqsad ye hai ke choonke namaz-e-khauf mein arkaan waghaira ki takhfeef ki wajah se poori namaz nahi padhi ja sakti hai, lihaaza us kami ko poora karne ke liye namaz-e-khauf ke baad Allah ka zikr ba-kasrat karo. (Tafseer Ibne Kaseer)

Is hukm ka ye maqsad nahi hai ke banda har waqt sote-jaagte laazmi taur par Allah ka zikr karta rahe, ye to takleef maala-yataaq¹ hogi aur har kas-o-naakas² ke bas se baahar ki cheez hogi.

Neez agar Allah ke Rasool ﷺ aur Sahaba رضی اللہ عنہم ki zindagi ko dekhen to wo usse qatan mukhtalif thi, balke wo log basa-auqaat dil behlaane ke liye mazaq bhi kar liya karte the.

عَنْ سِمَاكِ بْنِ حَرْبٍ ، قَالَ : قُلْتُ لِحَبِيبِ بْنِ سَمُرَةَ : أَكُنْتُ تُحَالِسُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ ؟ قَالَ : نَعَمْ كَثِيرًا ، كَانَ لَا يَقُومُ مِنْ مُصَلَّاهُ الَّذِي يُصَلِّي فِيهِ الصُّبْحَ ، أَوْ الْعَدَاةَ ، حَتَّى تَطْلُعَ الشَّمْسُ ، فَإِذَا طَلَعَتِ الشَّمْسُ قَامَ ، وَكَانُوا يَتَحَدَّثُونَ فَيَأْخُذُونَ فِي أَمْرِ الْجَاهِلِيَّةِ ، فَيَضْحَكُونَ وَيَتَبَسَّمُونَ .

Hazrat Simaak bin Harab رضي الله عنه bayan karte hain ke maine Hazrat Jaabir bin Samrah رضي الله عنه se sawaal kiya ke kya aap Rasool Allah ﷺ ke saath majlis mein baitha karte the? Unka jawab tha: Ji haa'n, baar-baar aisa hua hai. Aap ﷺ ka maamool tha ke Aap ﷺ fajr ki namaz padh kar tuloo-e-aaftaab tak apni jaae namaaz par baithe rehte, phir jab sooraj tuloo ho jaata to Aap ﷺ uthte. Aur Sahaba Kiraam رضي الله عنهم Aap ﷺ ke saamne baate'n karte rehte, kabhi jaahiliyat ki baate'n karte (aur kabhi ashaar padhte) aur baaham haste, albatta Aap ﷺ sirf muskura dete. (Sahih Muslim: H670; Sunan Nasai: H1359; Musnad Ahmad: H20844)

Mashoor taabai Hazrat Bakr bin Abdullah al-Mazni رحمه الله bayan karte hain ke Sahaba Kiraam رضي الله عنهم baaham mazaq mein ek-doesre par tarbooz ka chikla phenkte, lekin jab koi ahem maamla dar-pesh hota (jaise jung waghaira) to wohi log mard-e-maidan hote the. (Al Adab al-Mufrad: 266)

Duam: Mahdawi hazraat isse zikr ka ek (1) khaas tariqa muraad lete hain, yaane gumraah soofiyo'n ki tarah apni saans rok kar Allah ka zikr

¹ T: (مالا يطاق) Jiski taaqat na ho, na-qaabil-e-bardaasht [RSB]

² T: (هر كس و ناكس) Har koi, har chota-bada, har adna-o-aala [RKT]

karna.

Jabke aisa karna jahaan ek (1) taraf Allah ke Rasool ﷺ aur Sahaba ﷺ ke tariqa ke khilaaf hai to doosri taraf har shaksh ke bas se baahar ki cheez hai.

④ Tark-e-Duniya, yaane Duniya Se Kinaara-kashi:

Ye usool bhi mahdawiyo'n ke buniyaadi usoolo'n mein se ek (1) hai, jiska na maanna kufr hai, mahdawi hazraat iska mafhoom ye lete hain ke mahdawiyo'n ko duniya tark karke sirf aur sirf Allah ke kaam mein lag jaana chaahiye aur har mahdawi par zaroori hai ke uske paas jo kuch hai use fuqara aur masakeen par taqseem kar de. Chunache unke ek (1) azeem mujtahid Shah Qasim likhte hain ke: *"Aur tark-e-hayaat-e-duniya ma' tark-e-alaaiq farz hai"*. (Jaame al-Usool: P4)

Jabke ye shariyat-e-muhammadiya ke khilaaf aur gumrah soofiyo'n ka tariqa hai aur ye tariqa in hazraat ne hindu jogiyo'n aur gumraah maseehiyo'n se liya hai, Nabi ﷺ ka irshad to ye hai ke: *'ان الرهبانية لم تكتب علينا'* *"Hamare liye rahbaaniyat mashroo nahi hai"*. (Musnad Ahmad: H25893; Sahih Ibne Hibbaan: 9; As-Sahiha: V4 P387 ba-riwayat Syeda Ayesha ؓ)

Isi liye ulama-e-ahle sunnat ka ittefaaq hai ke islam mein rahbaaniyat jaaiz nahi hai. (Al Mausooah al-Fiqhiya al-Kuwaitiya: V23 P174)

Ek (1) mazahka-khez baat ye hai ke choonke rahbaaniyat fitrat-e-insaani ke khilaaf hai, is liye jab khud mahdawiyo'n ke liye is par amal mushkil ho jaata hai to un logon ne usse bachne ka ek (1) heela talaash kar liya hai, wo is tarah ke jo mahdawi apni jawaani mein aisa nahi kar paata (aur haqiqat hai ke badi aksariyat nahi kar paati) to uske baare mein unka kehna hai ke jab budhaape ko pohonch jaae to maut se pehle saari duniya se qata-taalluq ho kar masjid ki taraf hijrat kar le aur kisi buzurg ki sohbar mein reh kar zindagi ke baaqi din guzaar de. (Firaq al-Hind)

⑤ Allah Par Tawakkal:

Tawakkal ke maane ye lete hain ek (1) ek (1) mahdawi ko chaahiye ke Allah par tawakkal kar ke tamaam zaraae-o-asbaab tark kar de aur sirf

Allah Ta'ala hi se rozi ki ummeed rakhi jaae.

Jabke ye nazariya sharai tawakkal ke qatan manaafi hai. Tamam Ambiya ﷺ, Nabi-e-Kareem ﷺ, aur Aap ﷺ ke Sahaba رضی اللہ عنہم ke tariqa ke khilaaf hai, chunache sharai tawakkal to ye hai ke banda un tamaam wasaail ka istemaal kare jin ki ijaazat shariyat ne di hai, phi ruske baad Allah Ta'ala par tawakkal kare, chunache ek (1) shakhs khidmat-e-nabawi mein haazir hota hai aur kehta hai: Aye Allah ke Rasool ﷺ! main apni oontni baandh kar tawakkal karu'n ya use chod kar? Aap ﷺ ne farmaya: 'اعقلها و توكل' *"Pehle use acchi tarah se baandho phir Allah Ta'ala par tawakkal karo"*. (Sunan Tirmizi: H2517 ba-riwayat Anas رضي الله عنه)

⑥ Uzlat, Yaane Logon Se Kinaara-kashi:

Isse inki muraad ye hoti hai ke wo ghair mahdawiyo'n se door rahe'n aur unke saath ikhtilaat¹ aur bod-o-baash² ikhtiyaar na kare'n.

Shayad isse mahdawiyo'n ka maqsad ye hai ke choonke ghair mahdawi kaafir hain lihaaza unke saath bod-o-baash jaaiz nahi hai aur ye bhi ho sakta hai ke agar koi mahdawi ghair-mahdawi ke saath bod-o-baash ikhtiyaar karega to uske saamne haqaaqi waazeh ho jaaenge, phir khatra hai ke wo mahdawiyat ko chod kar unke saath ho jaae. Jaisa ke Alhamdulillah aaj ye cheez mushaahade mein aarahi hai.

⑦ Allah Ka Deedaar:

Mahdawiyo'n ke aqide ke mutaabiq isi duniya mein Allah ka deedaar waaji bhai, is baare mein asal to ye hai ke Allah ka deedaar haalat-e-bedaari mein inhee'n aankho'n se kiya jaae, agar imaani kamzori ki wajah se in aankho'n se Allah ka deedaar na ho sake to dil ki aankho'n se deedaar hona chaahiye, aur agar imaan bilkul hi kamzor hai ke dil ki aankho'n se bhi Allah ka deedaar na ho sake to khwaab mein deedaar-e-Ilaahi zaroori hai. (Hayaat-e-Paak: P238)

Mahdawiyo'n ke nazdeek is farz ki ehmiyat is qadar hai ke unka ek (1) mujtahid likhta hai: *"Is duniya mein Allah ka deedaar chashm-e-sar ya*

¹ T: (اِخْتِلَاف) Khalat-malat hone ki kaifiyat, mel-jol, be-takallufi ki guftagu ya isharaat [RKT]

² T: Qiyaam, sukoonat, rehne ke jagah [FL]

chashm-e-dil se ya khwaab mein hona Mahdi ke farmaan se laazmi hai (goya Allah aur uske Rasool ﷺ ke farmaan se nahi, balke unke Mahdi ke hukm se) ke jisne inkaar kiya uska yaqeen ke saath to wo kaafir hai”. (Jaame al-Usool: P4)

Iske bar-khilaaf Ahle Sunnat wal Jamaat ka aqida hai ke is duniya mein in aankho’n se Allah ka deedaar mumkin nahi. (Sharh Aqida at-Tahaawiya: V2 P222) Kyounke jab Musa ﷺ ko Allah ka deedaar na ho saka to aam logon ko kaise ho sakta hai.

وَلَمَّا جَاءَ مُوسَىٰ لِمِيقَاتِنَا وَكَلَّمَهُ رَبُّهُ قَالَ رَبِّ أَرِنِي أَنظُرَ إِلَيْكَ قَالَ لَن نَّزَيِّنَ

Aur jab Musa ﷺ hamare waqt par aae aur unke Rabb ne unse baate’n kee’n to arz kiya ke aye mere Rabb! Apna deedaar mujh ko kara de’n ke main aapko ek (1) nazar dekh loo’n, irshad hua ke tum mujh ko hargiz nahi dekh sakte. (Surah al-Aaraaf: 143)

Ek (1) hadees mein irshad-e-Nabawi ﷺ hai:

تعلموا انه لن يرى احد منكم ربه حتى يموت.

“Yaad rakho! Tum mein se koi apne Rabb ka deedaar marne se qabl nahi kar sakta”. (Sahih Muslim: H2929; Sunan Tirmizi: H2239; Musnad Ahmad: H23672)

Ummul Momineen Hazrat Ayesha ؓ ka qaul hai ke *“Jo shakhs ye keht ahai ke (Hazrat) Muhammad ﷺ ne apne Rabb ko dekha hai to wo bahut bada jhoot bol raha hai”.* (Sahih Bukhari: H3234; Sahih Muslim: H177)

In umoor ko saamne rakhe’n to bila-jhijhak ye kaha ja sakta hai ke mahdawi firqa ek (1) hawaa-parast jamat hai, Quran-o-Hadees se munharif ek (1) firqa hai aur ghaali raafziyat aur bigdi hui soofiyat se mila-jula ek (1) naya mazhab hai.

Note: Baaz mahdawiyo’n ne in usoolo’n ko aath (8) shumaar kiya hai, aathwee’n cheez ‘Ushr’¹ (عُشْر) rakha hai. (Taaleem ul Islam Mahdawiya: P9)

¹ T: (عُشْر) Daswaa’n, daswaa’n hissa [RKT]

Mahdawiyo'n ke usool-o-faraaiz darj-e-zel hain: ①

① • Ye saari baate'n mahdawiyo'n ke Mahdi ki seerat 'Hayaat-e-Paak' mein maujood hain. Albatta maine yahan 'Firaq al-Hind': P273 aur uske baad taaleef Daktoor Muhammad Kabeer Chaudhri se li hai •

Faraaiz-o-usool ki tarah mahdawiyo'n ne aam musalmano se hat kar apne liye kuch aamaal (ibaadaat) ejaad kar liye hain aur us baare mein bhi apne aap ko Ahle Sunnat wal Jamaat se juda kar liya hai, un umoor ka naam unho'n ne ahkaam ya furoo rakha hai. Iske do (2) mazhar main aap logon ke saamne rakhta hoo'n.

① Unke yahan farz namaze'n sirf paanch (5) hi nahi hain, balke ek (1) aur namaz farz hai, jise unke Mahdi ne un par farz kiya hai.

Chunache unka ek (1) muallif baccho'n ke liye ek (1) taaleemi nisaab mein likhta hai:

Sawaal: Kya Mahdi-e-Mauood ﷺ ne paanch (5) namazo'n ke koi namaz bhi farz bataai hai?

Jawaab: Haa'n, rozaana ki paanch (5) namazo'n ke siwaae Ramzan Shareef ki sataaeswee'n shab (qadar) mein do (2) rakate'n Allah Ta'ala ke hukm se farz bataai hain, jis ko do-gaana-e-shab-e-qadar kehte hain.

② Aamaal-e-khamsa ka ehtemaam bhi mahdawiyo'n ke nazdeek bahut ahem hai, unke aamaal-e-khamsa ye hain:

① Ushr:

Har mahdawi ke liye zaroori hai ke wo apni har kamaai ka daswaa'n hissa nikaale, jis tarah shiyo'n ke yahan khums ki bidat hai, wohi cheez mahdawiyo'n ke yahan ushr ke naam par ejaad hai.

Jabke Ahle Sunnat wal Jamaat ke yahan 'ushr' sirf zar-ee-paedawaar¹ ki baaz soorato'n par hai. Bar-khilaaf iske mahdawiyo'n ke yahan zakat se hat kar apni har kamaai se 'ushr' dena hai.

¹ T: (زُرعى پيداوار) Anaaj, fasal, ghalle ki paedawaar [RKT]

❷ Sawiya:

Yaane Mahdi ke jitney paerukaar hain un mein maal baraabar-saraabar taqseem kiya jaae.

Jabke ye usool shara' ke khilaaf hai, waazeh rahe ke islam deen-e-adl hai, naake har etebaar se deen-e-masaawaat.

❸ Nauba, ya Baar-baar:

Isse maqsood ye hai ke daaera aur khaanqah mein baith kar ek (1) kahas tariqa se saans rok kar Allah ka zikr kiya jaae, mazeed ye is zikr se raat ka koi bhi hissa khaali nahi rehne paae.

Yehi wajah hai ke is kaam ke liye khaanqah mein maujood hazraat umooman teen (3) hisso'n mein taqseem ho jaate hain aur har group raat ka ek (1) hissa Allah ke zikr mein guzaarta hai, is tarah poori raat Allah ke zikr mein guzarti hai.

Ye bidat mahdawiyo'n ko is liye ejaad karni padi ke unho'n ne zikr-e-Ilaahi ka jo makhsoos tariqa ejaad kiya hai wo har shakhs ke liye mumkin nahi hai.

Iske bar-khilaaf Nabi ﷺ ka tariqa jo sabse afzal tariqa wo uske bilkul bar-aks tha. Chunache Aap ﷺ ne un logon se farmaya jo saari raat qiyaam ki khwaahish rakhte the:

أَمَّا وَاللَّهِ إِنِّي لَأَخْشَاكُمْ لِلَّهِ وَأَتَقَاكُمْ لَهُ ، لَكِنِّي أَصُومُ وَأُفْطِرُ ، وَأُصَلِّي وَأَرْقُدُ ، وَأَتَزَوَّجُ النِّسَاءَ ، فَمَنْ رَغِبَ عَن سُنَّتِي فَلَيْسَ مِنِّي .

“Albatta yaad rakho! Allah ki qasam, main tum mein Allah Ta'ala se sabse ziyaada darne waala aur uski khashiyyat rakhne waala hoo'n, iske bawujood mera tariqa ye hai ke main roza rakhta hoo'n aur iftaar bhi karta hoo'n, main (raat mein) namaz bhi padhta hoo'n aur sota bhi hoo'n, aur maine aurato'n se shaadi bhi ki hai, (to ye meri sunnat hai), lihaaza jo meri sunnat se eraaz karta hai wo ham mein se nahi hai”.

(Sahih Bukhari: H5063; Takhreej Ibne Hibban li Arnaout: 14, 317 ba-riwayat Anas bin Maalik رضي الله عنه)

④ Isse unki muraad ye hai ke baahar ya safar mein aate-jaate wujoobi¹ taur par ek-dosre ka ta-aawoon karna.

Mahdawiyo'n ke yahan iski bhi badi ehmiyat hai, hatta ke wo log bayan karte hain ke agar koi us mein kotaahi karta tha to unke Mahdi Saahab bahut naaraaz hote the. (Hayaat-e-Paak: P244)

Is mein koi shak nahi ke islam mein ijtimaiyat ki badi ehmiyat hai, lekin use deen ke waajibaat mein rakha jaae aur uske taarik ko mat-oon² kiya jaae, ye baat shariyat se muwaafaqat nahi rakhti.

⑤ Tahiyatul Wazu:

Mahdawi hazraat ke yahan ek (1) aur namaz apne makhsoos tariqa se badi ahmiyat rakhti hai, wo hai tahiyatul wazu. Jiska tariqa ye hai ke jab bhi banda wazu kare to use chaahiye ke wazu ke baad do (2) rakat namaz padhe, phir sajde mein jaakar der tak aahisa-aahista dua karta rahe.

Is baare mein mahdawi hazraat ne do (2) haisiyat se ghalati ki hai aur bidat mein waaqe ho gae hain.

① Tahiyatul Wazu jo ek (1) mustahab cheez hai use taakeedi sunnat bana diya hai.

② Saniyan: Iske saath itna izaafa bhi kar diya gaya ke us namaz ke baad nahi, ya us namaz hi mein salam se pehle nahi, balke alag se ek (1) sajda karke us mein de rtak dua karta rahe, jo shariyat par ek (1) zaaid cheez hai aur yehi cheez bidat hai.

Kyounke kisi namaz ke baad phir se sajda karna aur us mein der tak dua karte rehna Kitab-o-Sunnat aur salaf-e-ummat se saabit nahi hai. Aur doosri baat ye hai ke is mein koi shak nahi ke sajda badi ahem ibaadat hai, lekin sajda-e-tilaawat aur sajda-e-shukr ke alaawa munfarid sajda Nabi ﷺ aur Sahaba رضی اللہ عنہم se saabit nahi hai.

¹ T: (وُجُوبِي) Wujoob se mutaalliq ya mansoob, waajib, zaroori [RKT]

² T: (مَطْعُون) Badnaam, ruswa, aeb lagaaya gaya [RKT]

Salaam al-Widaa ya Al-Widaai Salaam:

Mahdawiyo'n mein ek (1) aur bidat, balke munkar cheez 'Salaam al-Wida' hai. Uska tariqa ye bayan karte hain ke Nabi-e-Kareem ﷺ jab isha ki namaz se faarigh ho jaate aur ghar jaana chaahate to tamaam Sahaba رضی اللہ عنہم saff-basta khade ho jaate aur Aap ﷺ ek-ek (1-1) se salaam karte aur unhe'n al-wida kehte. Yehi tariqa unke Imam Mahdi ka bhi tha.

Halaanke aisi koi hadees kitaabo'n mein maujood nahi hai aur naahi Sahaba رضی اللہ عنہم ka is par amal raha hai. Maaloom nahi ke ye unke Mahdi ki hadees-e-rasool ﷺ se na-waaqfiyat ka natija hai, ya phir Mahdi ne use khud hi ejaad kiya aur use quwwat dene ke liye Nabi ﷺ ki taraf mansoob kardi hai. Kyounke agar dekha jaae to is tarah saff-basta khada hona farman-e-nabawi ﷺ aur khud uswa-e-nabawi ﷺ ke khilaaf hai. Chunache Aap ﷺ ka farman hai:

من أحب أن يمثل له الناس ياما فليتبوأ مقعده من النار.

"Jise ye pasand ho ke log uske liye seedhe khade ho'n to wo apna thikaana jahannam mein bana le". (Sunan Abu Dawood: H5229; Sunan Tirmizi: H2755 ba-riwayat Muawiya رضي الله عنه. Tafseel ke liye dekhiye Firaq al-Hind: P317 aur uske baad)

Baaz Wo Masaail Jin Mein Mahdawiya Hazraat Tamaam Ahle Sunnat Se Mukhtalif Hain:

Mahdawiyo'n mein ek (1) aur bidat, balke munkar cheez 'Salaam al-

① Imaan Ki Takmeel Aur Mahdi Par Imaan

Imaan ki takmeel ke liye Mahdi par imaan laana zaroori hai, isi liye unka kalma bhi aam musulmano ke kalma se juda hai, jaisa ke ye baat guzar chuki hai.

② Wilaayat Nubuwwat Se Afzal Hai

Ye aqida mulhid aur gumraah soofiyo'n ka raha hai. Ke wali ka muqaam nabi se ooncha hota hai, chunache koi mulhid soofi kehta hai:

مقام النبوة في برزق ، فوق الرسول و دون الول ى .

“Barzakh mein nubuwwat ka muqaam Rasool se thoda oopar aur wali se neeche hai”. (Nauzubillah) (Tabaqaat al-Kabeer li Sheraani: V1P68)

Yehi aqida is gumrah mahdawi firqe ka bhi hai, chunache unke ek (1) mujtahid Qasim Shah apni kitaab mein likhte hain: *“Nabi ﷺ ne farmaya: Wilaayat nubuwwat se afzal hai”*. (Jaame al-Usool: P2-3)

Phir yehi muallif chand satro’n ke baad farmate hain ke: *“Wilaayat ki misaal aaftaab hai aur nubuwwat ki misaal chaand hai”*.

Phir aage likhte hain ke: *“Jis ne inkaar kiya un dono misaalo’n se yaqeen ke saath wo munaafiq aur muftada¹ hai”*.

Jabke Ahle Sunnat wal Jamaat ka aqida ye hai ke nabi ka muqaam wali se bahut ooncha hai hatta ke tamaam wali mil kar bhi ek (1) nabi ke muqaam ko nahi pohonch sakte. (Aqida Tahawiya: Fiqra 98)

Aur Rasool ka muqaam to Nabi se bhi oopar hota hai.

Neez Allah Ta'ala ne mutaaddid Ambiya ﷺ ke zikr ke baad farmaya:

وَكَلَّا فَضَّلْنَا عَلَى الْعَالَمِينَ.

Aur ham ne in tamaam ko tamaam duniya waalo’n par fazilat di hai. (Surah al-Anaam: 86)

Nabi-e-Kareem ﷺ ka irshad hai:

مَا طَلَعَتِ الشَّمْسُ وَلَا غَرَبَتْ عَلَى أَحَدٍ بَعْدَ النَّبِيِّينَ وَالْمُرْسَلِينَ خَيْرٌ ، أَوْ قَالَ : أَفْضَلُ ، مِنْ أَبِي بَكْرٍ .

“Nabiyyo’n aur rasoolo’n ke baad Abu Bakr se afzal koi aur nahi jis par sooraj ka tuloo-o-ghuroob ho”. (Fazaail as-Sahaaba: 662; ba-riwayat Abu Darda ؓ)

Is hadees se saaf zaahir hai ke nubuwwat aur risaalat ke muqaam ko koi bhi nahi pa sakta. Balke ye aisa masla hai jis par Ahle Sunnat wal Jamaat ka ijma hai, chunache Imam Ibne Taimiya ؒ likhte hain: *“Ummat ka is pa rijma hai ke Ambiya ﷺ, Siddiqueen, Shuhada, Saaliheen, aur Tamaam logon se afzal hain”*. (Majma’ al-Fataawa: V11 P321)

¹ T: (مُبْتَدَع) Deen mein nai baat nikaalne waale, bidat karne waale [Urduinc]

③ Mahdiyo'n Ke Mahdi Sahaba ﷺ Aur Nabi ﷺ Se Afzal

Mahdiyo'n Ke Mahdi Shaikh Muhammad Jaunpuri Hazrat Abu Bakr ﷺ, Hazrat Umar Farooq ﷺ, balke tamaam Sahaba Kiraam ﷺ se afzal hain. Hatta ke Nabi ﷺ se bhi afzal hain ya kam-az-kam unke masaawi zaroor hain. (nauzubillah)

Ye baat unki ek (1) mashoor aur motabar kitaab Jaame al-Usool: P3 par saraahar ke saath likhi hui hai: *"Aur wo dono darasal masaawi hain"*.

Isi tarah unki ek (1) aur badi mashoor aur motabar kitaab 'Shawaahid al-Wilaaya' P18 par likha hai: *"Kyouнке Khulafa-e-Raashideen sab ke sab afzal taabaeen kaamileen se hain, lekin Mahdi unse bhi afzal hain"*.

Shaikh Muhammad Jaunpuri ke paanchwe'n khalifa Abdul Malik Sajawandi apni mashoor kitab 'Khasaa-is-e-Imam' mein likhte hain: *"Unke saath jo ghar se nikla aur baghair ijaazat waapas gaya to wo munaafiq hai, mazkoora-baala khusoosiyat Siddiq-e-Akbar ko bhi haasil nahi hai. Jab unhe'n nahi to awwaleen-o-aakhireen kisi ko bhi haasil nahi hai. Pas maaloom hua ke Meeraa'n Saahab (Muhammad Jaunpuri) se afzal kaainaat mein koi nahi hai, hatta ke Nabi-e-Kareem ﷺ bhi, is liye ek (1) wo Nabi ka baatin aur unki wilaayat hain aur zaahir hai ke baatin zaahir se afzal hota hai"*.

Is kufriya kalaam par koi haashiya lagaane ki zaroorat nahi hai. Kyouнке is mein us shakhs ne Muhammad Jaunpuri ko Nabi ﷺ fidaa abi-o-ummi par fauqiyat de di, jabke Nabi ﷺ ka farman hai:

أَنَا سَيِّدٌ وَلَدَ آدَمَ يَوْمَ الْقِيَامَةِ وَلَا فَخْرَ ، وَيَبْدِي لَوَاءُ الْحَمْدِ وَلَا فَخْرَ ، وَمَا مِنْ نَبِيٍّ يَوْمُنَا آدَمَ فَمَنْ سِوَاهُ إِلَّا تَحْتَ لَوَائِي ، وَأَنَا أَوَّلُ مَنْ تَنْشَقُّ عَنْهُ الْأَرْضُ وَلَا فَخْرَ .

"Qiyamat ke din main aulaad-e-aadam ka sardaar hoo'n. Ye koi fakhr ke taur par nahi keh raha hoo'n. Qiyamat ke din hamd-e-Baari Ta'ala ka jhanda mere haath mein hoga, ye baat farkhr ke taur par nahi hai. Aadam ﷺ se lekar unke baad ke tamaam Ambiya ﷺ sab ke sab mere hi jhande taley honge, aur koi fakhr nahi, main hi sabse pehle shafaa-at karne waala hunga aur sabse pehle meri hi shafaa-at qubool ki jaaegi aur koi fakhr nahi aur sabse pehle meri hi qabr khulegi aur koi fakhr

nahi” . (Sunan Tirmizi: H3148; Sunan Ibne Majah: H4308)

Shaikhin ki fazilat bayan karte hue Nabi ﷺ ne farmaya:

هَذَا سَيِّدَا كُهُولَ أَهْلِ الْجَنَّةِ مِنَ الْأَوَّلِينَ وَالْآخِرِينَ إِلَّا النَّبِيِّينَ وَالْمُرْسَلِينَ.

“Ye dono tamaam awwaleen-o-aakhireen ke jannat ke addhed umr waalo’n ke sardaar hain siwaae Ambiya-o-Rusul ﷺ ke”. (Sunan Tirmizi: H36648; Musand Bazaar: H7224)

Hazrat Ali ؓ apne shagirdo’n se kehte the ke: *“Kya tum ye jaanna chaahte ho ke is ummat mein uske Nabi ﷺ ke baad sabse afzal kaun hai?”* Logon ne jawaab diya: *“Haa’n, batlaaiye”*. Farmaya: *“Abu Bakr”*. Phir farmaya: *“Kya tum jaanna chaahte ho ke is ummat ke Nabi ﷺ ke baad jo sabse afzal hai uske baad kiska muqaam hai?”* Logon ne kaha: *“Haa’n! Zaroor batlaaiye”*. Kaha: *“Umar bin Khattaab ؓ”*. (Musnad Ahmad: V1 P106; As-Sunnah li Ibne Abi Aasim: H1203)

In tamaam dalaail-o-haqaaq ke khilaaf mahdawiyo’n ke nazdeek Jaunpuri Saahab sabse afzal hain.

④ Deen Ki Takmeel Mahdi Ne Ki Hai

Mahdiyo’n ka aqida hai ke Rasool Allah ﷺ ke zariye jo deen ki takmeel hui thi wo sirf lafzi hadd tak thi, albatta haqiqi takmeel aur deen ke maanawi kamaal Muhammad Jaunpuri ne kiya hai.

Ye baat unki kitaabo’n ‘Khatam Subul al-Huda: P65’ aur ‘Baiyyanallah’: P159 par badi saraahat ke saath maujood hai.

Balke mahdawi hazraat ka yahan tak kehna hai ke choonke Sahaba Kiraam ؓ in maane ko samajh na sakte the aur naahi us bojh ko utha sakte the is liye iske bayan ko muakhkhar¹ kiya gaya aur ye kaam Muhammad Jaunpuri ne kiya.

Chunache “Baiyyanallah” ka muallif ek (1) jagah likhta hai: *“Ye zamana ibtidaai nubuwwat ka tha au rlog us bojh ko uthaane ke qaabil na the, kyouнке iske (yaane ihsaan ke) ahkaam sakht the aur uske*

¹ T: (مُؤَخَّر) Jis par doosre ko tarjeeh haasil ho, jo zaroorat ke etebaar se baad mein ho [RKT]

bardaasht karne ki un mein quwwat na thi, is liye Allah ke farmaan par (Nabi ﷺ ne deen ki takmeel ka) ye kaam apne farzad-e-mazhar wilaayat Muhammad Mahdi (yaane Muhammad Jaunpuri) ke liye utha rakha". (Baiyyanallah: P159-160, mazed tafseel ke liye dekhiye kitaab Mutaala-a Mahdawayat: P66)

Jabke Ahle Sunnat wal Jamaat ka aqida ye hai ke deen-e-islam har etebaar se kaamil ho chuka tha, jaisa ke irshad-e-Baari Ta'ala hai:

الْيَوْمَ اكْمَلْتُ لَكُمْ دِينَكُمْ وَاتَّمَمْتُ عَلَيْكُمْ نِعْمَتِي وَرَضِيتُ لَكُمُ الْإِسْلَامَ دِينًا.

Aaj maine tumhare liye deen ko kaamil kar diya aur tum par apna inaaam bharpoor kar diya, aur tumhare liye islam ke deen hone par raazi ho gaya. (Surah al-Maaida: 3)

Imam Ibne Kaseer رحمه الله is aayat ki tafseer mein likhte hain: *"Haq Subhanahu wa Ta'ala ne ummat-e-Muhammadiya ﷺ par ye sabse badi nemat ki hai ke usne in ka deen mukammal kar diya. Ab inhe'n kisi doosre deen ki haajat nahi aur na kisi aur nabi ki zaroorat hai. Isi wajah se Muhammad-ur-Rasool Allah ﷺ ko khatam al-Ambiya maboos farmaya aur qiyamat tak ke liye aane waalo'n jinno'n aur insaano ka nabi banaya. Ab wohi cheez halaal haijo Aap ﷺ halaal farma gae. Wohi haraam hai jo Aap ﷺ haraam farma gae aur wohi deen hai jo Aap ﷺ muqarrar farma gae". (Mukhtasar Tafseer Ibne Kaseer: P285)*

Isi aayat ki tafseer karte hue mufasssir-e-quran Hazrat Ibne Abbas رحمه الله farmate hain: *"Is aayat mein deen se muraad islam hai. Allah Ta'ala apne nabi aur momineen ko ye khabar de raha hai ke unke liye islam ko mukammal kar diya hai aur ab wo us mein kisi izaaf-e ke mohtaaj nahi hain. Use poora kar diya hai, ab us mein se kuch kam na karega aur use musalmano ke liye pasand kar liya hai, ab kabhi bhi use na-pasand na karega". (Tafseer Tabari)*

Nabi-e-Kareem ﷺ ka bada waazeh farmaan hai:

مَنْ أَحَدَّثَ فِي أَمْرِنَا هَذَا مَا لَيْسَ فِيهِ ، فَهُوَ رَدٌّ.

"Jo hamare is kaam mein koi aisi cheez ejaad kare jo is mein nahi hai to wo mardood hai". (Bukhari: H2697; Muslim: H1718 ba-riwayat Ayesha Siddiqah)

Ye aqida kis qadar mazahka-khez hai ke Nabi-e-Kareem ﷺ ki besat ke taqriban hazaar (1000) saal baad tak ummat ka deen naaqis raha aur wo zamana jise Nabi-e-Kareem ﷺ, Khair ul Quroon qaraar diya tha us zamane ke tamaam Sahaba رضی اللہ عنہم, Taabaeen aur Aimma Kiraam رضی اللہ عنہم ka imaan naaqis raha hai.

⑤ Rasool Allah ﷺ Ne Logon Tak Sirf Quran-e-Majeed Ke Alfaaz Pohonchaae

Mahdawiyo'n ke mazahka-khez aqaaid mein se ek (1) aqida ye bhi hai ke Rasool Allah ﷺ ne Sahaba رضی اللہ عنہم ko sirf Quran-e-Majeed ke alfaaz ki taaleem di thi, albatta maane ki taaleem ke liye Allah Ta'ala ne Muhammad Jaunpuri ko bhjea hai aur wohi Quran ki muraad ko samajhte hain.

Chunache mahdawiyo'n ki mashoor kitaab 'Baiyyannallah' ka muallif likhta hai: *"Haq Ta'ala ne Muhammad ﷺ ko maboos farma kar bazariya Jibraeel kalamullah ki taaleem di aur Mahdi ko maboos farma kar aap ko bayan-e-Quran ki taaleem bila-waasta di"*. (Baiyyannallah: P141)

Goya taqriban ek-hazaar (1000) saal tak ummat ke ulama, fuqaha aur mohaddiseen jin mein kibaar Sahaba رضی اللہ عنہم bhi shaamil hain, un logon ne Quran-e-Majeed ke sirf alfaaz padhe hain aur uske maane ko haqiqi taur par na samajh sake. Lihaaza ab tak jitni tafseere'n, hadeeso'n ki sharhe'n aur aqida-o-fiqa ki kitabe'n likhi gae'n sab naaqis aur qaabil-e-islah thee'n. Jis ki islaah aur takmeel ke liye Muhammad Jaunpuri aae.① Yaa lil ajb wal zeeah al-adab¹

① • Zara is kufr par ghaur kare'n ke Allah ke Rasool ﷺ fidaa abi-o-ummi ko Quran ke alfaaz Hazrat Jibareel رضی اللہ عنہ ke waaste se mile jabke Muhammad Jaunpuri ko Quran ke maane khud Allah Ta'ala ne bila-shubhawaasta sikhlade. Nauzubillah •

Halaanke Allah Ta'ala khud farmata hai:

لَا تُحَرِّكْ بِهِ لِسَانَكَ لِتَعْجَلَ بِهِ ۚ إِنَّ عَلَيْنَا جَمْعَهُ وَقُرْآنَهُ ۚ فَإِذَا قَرَأَهُ فَاتَّبِعْ قُرْآنَهُ ۚ ثُمَّ إِنَّ عَلَيْنَا بَيِّنَاتَهُ ۚ

Aye Nabi is wahee ko jaldi-jaldi yaad kar lene ke liye apni zabaan ko harkat na dejiye, is wahee ko aapke dil mein jama karna aur zaban se

¹ T: (يَا لَعَجَبٍ وَالْأَدَبِ)

padhwa dena hamare zimme hai, phir jab ham padhwa chuke'n to phir usi tarah padha kare'n, phir iska matlab samajha dena bhi hamare zimme hai. (Surah al-Qiyaama: 16-19)

Mufasssir-e-Quran Hazrat Abdullah bin Abbas رضي الله عنه ki tafseer mein kehte hain: *“Aye Nabi! Phir aap ki zabaan se iska bayan bhi kara doonga”*. (Sahih Bukhari: Kitab-ut-Tafseer)

In aayaat ki tafseer karte hue Imam Ibne Kaseer رحمته الله likhte hain: Yahan wahee ke nuzool-o-bayaan ki teen (3) haalate'n bayan hui hain:

- ❶ Allah Ta'ala us wahee ko Aap ﷺ ke seene mein jama kar dega, ya mehfooz kar dega.
- ❷ Phir bataur-e-tilaawat Aap ﷺ ki zabaan par jaari kar dega, yaane uski tilaawat Aap ﷺ ke liye aasaan ho jaaegi.
- ❸ Uski tafseer bhi kar dega aur jo mushkil masaa'il honge unhe'n waazeh kar dega.

In aayaat ka yehi mafhoom duniya ke tamaam mufasssireen ne liya hai ke Allah Ta'ala ne jis tarah apne Nabi ko Quran padhane ki aur yaad karane ki zimmedaari li hai, isi tarah iske maane-o-mafhoom ko waazeh karne aur us mein jo halaal-o-haraam hai use bhi batlaane ki zimmedaari li hai.

Ek (1) aur jagah Irshad-e-Baari Ta'ala hai:

بِالْبَيِّنَاتِ وَالزُّبُرِ ۖ وَأَنْزَلْنَا إِلَيْكَ الذِّكْرَ لِتُبَيِّنَ لِلنَّاسِ مَا نُزِّلَ إِلَيْهِمْ وَلَعَلَّهُمْ يَتَفَكَّرُونَ ﴿٤٤﴾

Aur aap ki taraf ye zikr yaane Quran is liye naazil kiya hai taake aap logon ko waazeh taur par bata de'n ke unki taraf kya cheez naazil ki gai hai, taake wo us par ghaur kare'n. (Surah an-Nahl: 44)

Imam Ibne Kaseer رحمته الله is aayat ki tafseer mein likhte hain ke 'فتفصل لهم ما اجمل و تبين لهم ما اشكل' yaane, lihaaza aap is quran mein jo ijmaal hai use tafseel se bayan kar de'n aur Quran mein jo mushkil muqamaat hain unki tafseer bayan kar de'n.

Surah al-Juma mein irshad hai:

يَتْلُوا عَلَيْهِمْ آيَاتِهِ وَيُزَكِّيهِمْ وَيُعَلِّمُهُمُ الْكِتَابَ وَالْحِكْمَةَ وَإِنْ كَانُوا مِنْ قَبْلُ لَفِي ضَلَالٍ مُبِينٍ.

(Ye Rasool-e-Ummi) Unhe'n Allah ki aayaat padh kar sunaata hai, unki zindagi sawaarta hai, aur unhe'n kitab-o-hikmat ki taaleem deta hai. (Surah al-Juma: 2)

Ab sawaal uthta hai ke agar Allah ke Rasool ﷺ ne Sahaba Kiraam ﷺ ke saath Quran ka mafhoom bayan nahi kiya to is aayat mein tilaawat ke saath Kitab-o-Hikmat ki taaleem ka kya mafhoom ho sakta hai.

⑥ Ilm Ka Haasil Karna Gumraahi Hai:

Mahdawiyo'n ke muddai-e-mahdawiyat ka ek (1) ajeeb-o-ghareeb amal ye bhi raha hai ke wo apne shagirdo'n koi ilm haasil karne se rokthe aur unka kehna tha ke 'Ihsaan' jis ko samjhane ke liye unki best hui thi, use wohi samajh sakta hai jo jaahil hoga. Chunache mahdawiyo'n ki ek (1) motabar kitaab 'Matan Shareef' ya 'Insaaf Naama' hai, us kitaab ke muallif mahdawiyo'n ki islaah mein ek (1) jaleel ul qadr taabai Bandagi Miyaa'n Wali Ji Saahab hain, us kitaab mein hai ke: Hazrat Mahdi ﷺ ne farmaya: *"Jo shakhs bahut padhta hai bahut zaleel hota hai, aur duniya talab karta hai aur agar duniya talab nahi karta to (bhi) us mein ghuroor bahut hota hai, (is liye) jo kuch banda kehta hai waisa hi karo"*. (P215)

Usi kitaab mein safha 209 par likha hua hai: *"Bandagi Miyaa'n Nemat ne Hazrat Mahdi ke huzoor kaha ke agar hukm ho to kuch padhu'n (yaane mutaala-a karu'n), Hazrat Mahdi ne mana kiya aur farmaya: Agar tum kuch ilm padhte hote to mahdawiyat qubool na karte"*. ①

① • Aur haqiqat bhi yehi hai ke mahdawi firqe ko haq wohi maanega jo deen-e-islam (Quran-o-Hadees) ki taalimaat se jaahil hoga •

Mazeed likhte hain: *"Ek (1) khaadim ne poocha ke: "Meeraa'n Ji! Agar ijaazat ho to qaeloola ke waqt kuch padh liya karu'n?" Mahdi ne farmaya: "Us waqt bhi mat pado, balke jaao, so jaao"*. (P209, mazeed tafseel ke liye dekhiye kitaab Mutaala-a-e-Mahdawiyat: P73-74)

Hatta ke unke buzurgan logon ko Quran-e-Majeed ki tilaawat se bhi roka karte the, chunache usi mazkoora kitaab yaane Matan Shareef: P209 par likha hai ke: *"Ek (1) shakhs ke baare mein poocha gaya ke*

falaa'n shakhs Quran bahut padhta hai to kya use kuch faaeda hoga?"
 Bandagi Miyaa'n ne farmaya: "Agar Quran ko 'يَتْلُوْنَهُ حَقَّ تِلَاوَتِهِ' (Yaane aisi tilaawat karte hain jaisa tilaawat karne ka haq hai) ke taur par padha jaae to bhi bande aur khuda ke darmiyan noor ka parda paida ho jaata hai. (uske bar-khilaaf) zikr-e-khuda se noor ka parda phat jaata hai".

Sach kaha hai Iqbal ne

Mast rakho zikr-o-fikr subhgaahi mein ise

Pukhta-tar kardo mizaaj-e-khaanqaahi mein ise

Jabke Quran-o-Hadees mein ilm ke husool ka hukm, uski targheeb aur uske fazaail kasrat se bayan hue hain. Ilm ki ehmiyat mein yehi kya kam hai ke Allah Ta'ala ne apne Nabi ﷺ ko ziyaada ilm haasil karne ki dua sikhlaai hai:

وَقُلْ رَبِّ زِدْنِي عِلْمًا.

Aur dua keejiye ke aye Allah! Mujhe ziyaada ilm se nawaaz. (Surah Taa Haa: 114)

Isi hukm-e-Ilaahi ko amali-jaama pehnaate hue Aap ﷺ ye dua padha karte the:

اَللّٰهُمَّ اَنْفَعْنِيْ بِمَا عَلَّمْتَنِيْ ، وَعَلِّمْنِيْ مَا يَنْفَعُنِيْ ، وَزِدْنِيْ عِلْمًا.

"Aye Allah mujhe jo ilm de usse mujhe faaeda pohoncha aur mujhe wo ilm de jo mere liye mufeed ho aur mere ilm mein izaafa farma". (Tirmizi: H3599; Ibne Majah: H251 ba-riwayat Hazrat Abu Huraira رضى الله عنه)

Kasrat-e-ilm par ubhaarte hue Nabi ﷺ ka farman hai:

فَضْلُ الْعِلْمِ خَيْرٌ مِنْ فَضْلِ الْعِبَادَةِ.

"Izaafi ilm izaafi ibaadat se behtar hai". (Tabarani al-Ausat: 3972)

⑦ Bidat Ki Anokhi Taareef:

Ahle Sunnat wal Jamaat ke nazdeek bidat wo amal hai jo deen mein naya ejaad hua ho aur uska maqsad Allah ki ibaadat-o-taqarrub ho.

Ya ye bhi keh sakte hain ke har wo deeni kaam jis par Quran-o-Hadees aur amal-e-Sahaba ﷺ se koi daleel maujood na ho wo bidat hai. Chunache Irshad-e-Baari Ta'ala hai:

وَمَنْ يُشَاقِقِ الرَّسُولَ مِنْ بَعْدِ مَا تَبَيَّنَ لَهُ الْهُدَىٰ وَيَتَّبِعْ غَيْرَ سَبِيلِ الْمُؤْمِنِينَ نُوَلِّهِ مَا تَوَلَّىٰ وَنُصْلِهِ جَهَنَّمُ ۖ وَسَاءَتْ مَصِيرًا ﴿١٥﴾

Jo shakhs raah-e-raast ke waazeh ho jaane ke baad Rasool ki mukhalifat kare aur momino ki raah chod kar koi aur raah ikhteyaar kare to ham use udhar hi pher denge jidhar ka usne rukh kar liya hai. Phir use jahannam mein jhonk denge jo bahut hi buri baaz-gasht hai. (Surah an-Nisa: 115)

Rasool Allah ﷺ ka irshad hai:

مَنْ أَحْدَثَ فِي أَمْرِنَا هَذَا مَا لَيْسَ فِيهِ ، فَهُوَ رَدٌّ.

“Jis ne hamare is deen mein koi nai baat ejaad ki to wo mardood (bidat) hai”. (Sahih Bukhari: H2697; Sahih Muslim: H1718, ba-riwayat Hazrat Ayesha Siddiqah رضي الله عنها)

Lekin Ahle Sunnat ke bar-khilaaf mahdawiyo’n ke yahan bidat wo cheez hai jo unke imam Muhammad Jaunpuri aur unke saathiyo’n ke amal ke khilaaf ho. Chunache unki mashoor kitaab ‘Matan Shareef’ mein hai ke: “Jo kuch Mahdi aur yaraan-e-Mahdi ki rawish ke khilaaf hai wo bidat hai aur Nabi ﷺ ne farmaya: Har bidat gumraahi hai aur har gumrahi dozakh mein hai”. (Matan Shareef: P342, tafseel ke liye dekhiye Mutaala-a Mahdawayat: P75)

Goya mahdawiyo’n ke nazdeek Rasool Allah ﷺ aur Sahaba ﷺ ki rawish ke khilaaf chalna bidat nahi hai, aur Muhammad Jaunpuri Saahab ki rawish ki mukhalifat bidat hai.

Haqiqi Mahdi Aur Jaunpuri Mahdi Mein Wajah Ikhtilaaf:

Mahdi-e-Mauood ke baare mein Nabi ﷺ ne jo tafsilaat bayan farmaai hain agar un par sanjeedgi se ghaur kar liya jaae to kisi bhi muddai-e-nabuwat ki haqiqiat ko samajhne mein koi uljhan pesh nahi aati, lekin choonke log mahdawayat ke daawedar hote hain ya jo log unki taaeed

ke liye khade hote hain wo us baare mein dalaail se ziyaada jazbaat se kaam lete hain, ya ilmi dalaail ki bajaae asbiyat aur hawa-parasti mei muftala ho jaate hain.

Isi liye unke saamne haqaaq nahi aapaate, yehihaal Shaikh Muhammad Jaunpuri muddai-e-mahdawayat aur unke andhe muqallideen ka hai. Ham zel mein haqiqi Mahdi-e-mauood ki jo sifaat sahih ahadees mein waarid hain unka zikr karke uska taqaabul Muhammad Jaunpuri se karte hain.

Haqiqi Mahdi:

① Kisi bhi hadees mein ye waarid nahi hai ke haqiqi Mahdi apne mahdi hone ka daawa karenge, balke logon ke israar par wo qaum-e-muslim ki qiyadat sambhaalenge taake qaum ko uski khoi hui izzat waapas dilaae'n.

Jabke Shaikh Muhammad Jaunpuri ne ek (1) se zaaid baar mahdawayat ka daawa kiya, balke jo shakhs unhe'n Mahdi nahi manta tha use na sirf gumrah balke us par kufr ka hukm lagaate the.

② Sahih ahadees se pata chalta hai ke haqiqi Mahdi qiyamat ke qareeb zaahir honge, us waqt jab ke qiyamat ki badi nishaniyo'n ka silsila shuru hone waala hoga. Isi liye bahut se ulama ne Imam Mahdi ke zuhoor ko qiyamat ki badi nishaniyo'n mein shumaar kiya hai, Nabi ﷺ ka irshad hai:

يُخْرَجُ فِي آخِرِ أُمَّتِي الْمَهْدِيُّ يَسْقِيهِ اللَّهُ الْغَيْثَ ، وَتُخْرَجُ الْأَرْضُ نَبَاتَهَا ، وَيُعْطَى الْمَالُ صِحَاحًا ، وَتَكْثُرُ الْمَاشِيَةُ وَتَعْظُمُ الْأُمَّةُ ، يَعِيشُ سَبْعًا أَوْ ثَمَانِيًا يَعْنِي حَبْجًا.

“Meri ummat ke aakhri daur mein Mahdi niklega, jise Allah Ta'ala baarisho'n se nawaazega, zameen apne sabze nikaal baahar karegi, wo logon ke maabaen maal ko sahih taur par taqseem karenge, maweshi jaanwaro'n ki kasrat hogi aur ummat ki azmat lautegi, wo is duniya mein saat (7) ya aath (8) saal rahenge”. (Takhreej Sunan Abu Dawood lil Arnaout: V6 P343; Mustadrak Haakim: V4 P557-558; As-Sahiha lil Albani: 711 ba-riwayat Abu Saeed al-Khudri)

Jabke Muhammad Jaunpuri ki besat ko guzre aaj 500 saal se

zaaid arsa guzar chuka hai, lekin abhi tak bhi qiyaadat ki badi nishaniyo'n ka silsila shuru nahi hua, jabke qiyamat ki badi nishaniyo'n ki ye khusoosiyat hai ke unka zuhoor pae-dar-pae hoga. Jaisa ke irshad-e-Nabawi ﷺ hai:

Allah ﷻ ka irshad hai:

الْآيَاتُ خَزَائِتُ مَنْظُومَاتٍ فِي سِلَكٍ، فَإِنْ يُقْطَعَ السِّلَكُ يَتَّبِعْ بَعْضُهَا بَعْضًا.

“Qiyamat ki (badi) nishaniya'n ek (1) dhaage mein puroe hue motiyo'n ki tarah hain, jab dhaaga toote ga to pae-dar-pae ek-dosre-dosre ke baad aajaaengi”. (Musnad Ahmad: H7040; Al Haakim: V4 P473; As-Sahih al Albani: H1726 ba-riwayat Ibne Amr ؓ)

③ Haqiqi Mahdi ka naam Muhammad aur unke waalid ka naam Abdullah hoga, hadees mein hai:

لَا تَقُومُ السَّاعَةُ حَتَّى يَمْلِكَ النَّاسَ رَجُلٌ مِنْ أَهْلِ بَيْتِي، يَواطِئُ اسْمُهُ اسْمِي، وَاسْمُ أَبِيهِ اسْمُ أَبِي، فَيَمْلُؤُهَا قِسْطًا وَعَدْلًا.

“Qiyamat us waqt tak qaayam na hogi jab tak logon ka haakim mere khandaan ka ek (1) aisa shakhs na ban jaae jiska naam mere naam jaisa aur uske baap ka naam mere waalid ke naam jaisa ho”. (Sahih Ibne Hibban: H6824; Sahih Mawaard-uz-Zamaan: H1574 ba-riwayat Abdullah bin Masood ؓ)

Jabke Muhammad Jaunpuri ka naam Muhammad Abdullah tha, jiska iqraar wo khud karte hain, balke wo to ye bhi kehte the ke Nabi ﷺ ka naam Muhammad bin Abdullah nahi tha, Muhammad Abdullah tha. (Shawaahid al-Wilaaya: P177)

Balke mahdawiyo'n ke firqe ke mujtahid Bandagi Miyaan Shah Qasim to likhte hain ke 'Mahdi ka haqiqi naam Syed Mubaarak hai'. (Jaame al-Usool: P4)

Aur jahan tak unke waalid ka naam hai to Muhammad Jaunpuri ke ham-asr jitne muarrikeen hain har ek (1) ne unka naam 'Yusuf' ya 'Syed Khan' batlaya hai, jaisa ke us waqt ki motabar taareekh ki kitaabo'n mein yehi do (2) naam mazkoor hain. Hatta ke munaazare mein ulama jab unse ye sawaal karte ke Rasool ﷺ ne jis Mahdi ke

aamad ki khabar di hai unke waalid ka naam Abdullah hoga to wo ghusse mein aajaate aur kehte '*Kya Allah Ta'ala Syed Khan ke bete ko Mahdi nahi bana sakta*', aur kabhi kehte '*Jaao Allah Ta'ala se pooch ke usne Syed Khan ke bete ko Mahdi kyon banaya hai*'. (Hadiya Mahdawiya: P55; Hayaat-e-Paak: P163; Firaq al-Hind: 302)

Shaikh Muhammad Jaunpuri ke ham-shahr Allama Ali al-Muttaqi Jaunpuri رحمۃ اللہ علیہ ne apni kitaab Al Burhan mein unke waalid ka naam Syed Khan hi likha hai.

Balke haq to ye hai ke Muhammad Jaunpuri ka nasab-naama hi saabit nahi hai aur mahdawi hazraat jo nasab-naama bayan karte hain wo Musa Kazim ke bete Nematullah naami par khatam hota hai, jabke ansaab ki kis kitab mein Musa Kaazim ke kisi bete ka naam Nematullah nahi milta.

④ Haqiqi Mahdi ki ibtidaai zindagi bilkul aam logon jaisi hogi, bazaahir un mein koi aisi numayaa'n khoobi na hogi, jo unhe'n unke saathiyo'n se mumtaaz karti ho, hades mein waarid hai:

الْمَهْدِيُّ مِمَّا أَهْلَ الْبَيْتِ ، يُصَلِّحُهُ اللَّهُ فِي لَيْلَةٍ.

"Mahdi ham mein se yaane ahle baet se hoga Allah Ta'ala ek (1) raat mein uski islaah kar dega". (Musnad Ahmad: V1 P84; Sunan Ibne Majah: H4085; As-Sahiha: H2371 ba-riwayat Ali عليه السلام)

Allama Sindhi رحمۃ اللہ علیہ is hadees ki sharh mein likhte hain ke: *"Imam Ibne Kaseer رحمۃ اللہ علیہ ne kaha ke raat bhar mein hi Allah Ta'ala use tuaba ki taufeeq dega aur use rushd-o-hidayat se nawaaz dega, halaanke wo usse qabl is laayaq na hoga"*. (Shurooh Sunan Ibne Majah: 2 /1504)

Jabke Muhammad Jaunpuri Saahab ke tazkire mein hai ke wo bahut bade soofi the, aalim the, saat saal ki umr mein Quran-e-Majeed ko hifz kar liya tha, solah (16) saal ki umr mein deegar deeni uloom se faraaghar haasil kar li thi, unhee'n Asad ul Ulama ke khiltaab se nawaaza gaya tha, waghaira, waghaira.

⑤ Haqiqi Mahdi ka khurooj Madina Munawwar se hoga aur aisa kisi musalman khalifa ya haakim ke inteqaal ke baad bade ikhtelaaf ke

natije mein hoga. Ibtida mein wo baeyat-e-khilaafat ke liye taiyyaar na honge, balke Madina Munawwara se bhaag kar Makkah Mukarrama chale jaaenge. Lekin log wahan bhi unka peecha karenge aur unki qiyaamgaah se nikaal kar Masjid-e-Haraam laaenge aur rukn-o-muqaam ke darmiyaan mein unke haath par khilafat ki baeyat karenge. (Sunan Abu Dawood: H4286, Musnad Ahmad: H26689 ba-riwayat Ummeh Masalama ؓ. Rukn-o-muqaam ke maabaen baeyat ka zikr Hazrat Abu Huraira ؓ se marwi hadees mein bhi aaya hai, Musnad Ahmad: H7010; Ibne Hibban: H6827; As-Sahihah: H2743)

Jabke mahdawiyo'n ke Mahdi hind se nikle, unho'n ne mahdawiyat ka daawa kiya aur logon se baeyat lene ki pesh-kash ki.

Mahdawi hazraat ye bhi kehte hain ke Muhammad Jaunpuri ki bhi baeyat haram-e-mohtaram mein li gai, lekin unka ye daawal mahel-e-nazar hai, kyonke iski zikr Makkah Mukarrama ke kisi aalim aur muarrikh ne nahi kiya hai, waazeh rahe ke ye koi maamooli waaqia nahi tha, agar Muhammad Jaunpuri Saahab wahan maujood logon ke saamne baeyat ka elaan kiye hote, ya apni mahdawiyat ka elaan kiye hote to use bilkul aam ho jaana chaahiye tha, kyonke wo hajj ka zamana tha aur duniya ke goshe-goshe se aae hue log wahan maujood rahe honge.

Neez ye bhi ho sakta hai ke doosre baatini firqo'n ki tarah Muhammad Jaunpuri Saahib ne bhi raat ki taareeki mein khufiya taur par apne saathiyon se baeyat li ho, taake Hadees-e-Rasool ﷺ ka misdaaq thehre'n. Wallahu Aalam. (Firaq al-Hind: 237)

⑥ Mahdi-e-Mauood ke baare mein waarid hadeeso'n se pata chalta hai ke Mahdi ka saath dene ke liye aur unki madad ke liye duniya ke kone-kone se log Makkah Mukarrama ka rukh karenge, balke Iraq, Shaam aur Khorasaan se aane wali jamaato'n ka khusoosi zikr milta hai. (Abu Dawood: H4286; Musnad Ahmad: H4286)

Jabke Muhammad Jaunpuri ki baeyat sirf unke shagirdon ne ki, ya sirf Hindustan ke kuch logon ne, albattha Iraq-o-Shaam waghaira se logon ki aamad, ya kisi bhi jagah se aane wale wufood ka zikr nahi milta.

⑦ Mahdi-e-Mauood se Idaai ke liye pehle-pehel jo fauj uthegi Allah

Ta'ala apni qudrat se use muqaam-e-baeda mein dhansa dega, ye Mahdi ki sabse pehli karaamat hogi, chunache aath (8) se zaaid Sahaba عليه السلام se marwi hadees mein hai ke ek (1) shakhs jo baitullah mein panah-gazee'n hoga usse qitaal ke liye ek (1) fauj bheji jaaegi, jab ye fauj madina munawwara se Makkah ki taraf chand meel aage badhegi to use baeda ke muqaam par dhansa diya jaaega. (Ye hadees Bukhari-o-Muslim waghaira mein Hazrat Ayesha aur Umme Salama عليها السلام se marwi hai. Tafseel ke liye dekhiye Al-Mahdi al-Muntazar Fee Zau al-Ahadees as-Sahihah: P338-341)

Imam Abu Dawood aur Imam Ibne Hibbaan waghaira ne is hadees ka misdaaq Mahdi-e-Mauood ko liya hai. Sahikh Muhammad Jaunpuri mein ye alaamat nahi paai jaati, unke saath aisa kuch nahi hua, balke unhe'n har jagah se bhagaya gaya aur shahr-shahr bhatakte rahe, bil-aakhir arab jaane ka faisla kiya lekin Afghanistan aur khorasaan ki sarhad par unhe'n rok liya gaya aur waheen unki wafaat hui.

⑧ Hazrat Mahdi-e-Mauood ke zamane mein Isa Ibne Maryam عليه السلام ka nuzool hoga aur Isa عليه السلام unke peeche namaz padhenge.

كَيْفَ أَنْتُمْ إِذَا نَزَلَ ابْنُ مَرْيَمَ فِيكُمْ ، وَ إِمَامُكُمْ مِنْكُمْ .

“Us waqt tumhara haal kaisa hoga jab Isa ibne Maryam عليه السلام naazil honge aur tumhara imam tum mein se hoga”. (Sahih Bukhari: H34497; Sahih Muslim: H155, ba-riwayat Hazrat Abu Huraira رضي الله عنه)

Ek (1) aur hadees mein hai: *“Isa Ibne Maryam naazil honge to musulmano ke Imam Mahdi kahenge ke aaiye hame'n namaz padhaiye to wo jawab denge, nahi aap hi padhae'n, aap log ek-doosre ke imam hain”.* (Musnad al-Haarish bin Abi Usama; Al Manaar al-Muneef: P149; Abu Nuaim Fee Akhbaar al-Mahdi; Al-Haawi: V2 P134 ba-riwayat Jaabir رضي الله عنه)

Ye aisi alaamat hai jise jaan kar mahdawiyo'n ko apni gumraahi se tauba kar leni chaahiye, kyonke unke Mahdi ko ye sharf haasil na ho saka, neez unke inteqaal ko aaj sadiyaa'n guzar gae'n lekin Isa Ibne Maryam عليه السلام ka nuzool abhi tak nahi hua hai.

⑨ Haqiqi Mahdi ke zamane mein dajjal ka khurooj hoga aur Mahdi Hazrat Isa عليه السلام ke saath mil kar dajjal ka khaatima karenge.

Ye alaamat bhi Jaunpuri Mahdi ke liye haasil nahi hai.

⑩ Unke zamane mein zulm ka khaatima ho jaaega, aman ka daur-daara hoga, mohtaaji aur ghurbat ka naam-o-nishaan baaqi na rahega aur zameen ki barkate'n zaahir ho jaaengi, irshad-e-Nabawi ﷺ hai:

الْمَهْدِيُّ مَنِّي ، أَجَلِي الْجَبْهَةِ ، أَقْنَى الْأَنْفِ ، يَمْلَأُ الْأَرْضَ قِسْطًا وَعَدْلًا ، كَمَا مُلِئَتْ جَوْرًا وَظُلْمًا ، يَمْلِكُ سَعَةِ سِنِينَ .

“Mahdi meri nasal se hoga, chaudi peshani waala aur ubhri hui naak waala hoga, wo zameen ko adl-o-insaaf se waise hi bhar dega jis tarah ke wo zulm-o-sitam se bhari hui hogi”. (Sahih Sunan Abu Dawood: H4285 Albani ne Hasan kaha; Sharh as-Sunnah lil Baghwi: 86 / 5 Arnaout ne Hasan kaha; Mustadrak Haakim: V4 P555 ba-riwayat Abu Saeed Khudri رحمه الله)

Mahdawiyo'n ke Mahdi na chaudi peshani waale the, naahi unki naak uthi hui thi aur naahi wo adl-o-insaaf ka bol-baala kar paaye.

⑪ Mahdi ki hukumat aam hogi aur saat (7) saal rahegi aur jin riwayato'n mein aath (8) saal ka zikr wo raawi ka sahv¹ hai.

Phichli hadees is par shaahid hai.

Jabke mahdawiyo'n ke Mahdi ko ek (1) din ke liye bhi hukumat na mil saki aur unke daawa-e-mahadwiyat ki muddat dus (10) ya gyaara (11) saal rahi.

⑫ Haqiqi Mahdi ke zamane mein ummat-e-muhammadiya ko ghalba hoga, ummat-e-marhooma ki khoi hui izzat-o-azmat waapas hogi, zameen ki barkate'n ubal padengi aur baarish khoob hogi

يَخْرُجُ فِي آخِرِ أُمَّتِي الْمَهْدِيُّ يَسْقِيهِ اللَّهُ الْغَيْثَ ، وَتُخْرَجُ الْأَرْضُ نَبَاتَهَا ، وَيُعْطَى الْمَالُ صِحَاحًا ، وَتَكْثُرُ الْمَاشِيَةُ وَتَعْظُمُ الْأُمَّةُ ، يَعِيشُ سَبْعًا أَوْ ثَمَانِينَ عَيْنًا حَبِيبًا .

“Meri ummat ke aakhri aiyyaam mein Mahdi ka zuhoor hoga, Allah Ta'ala unhe'n khoob baarish se nawaazega, zameen par apni nabataat (phal, phool aur ghalla) ugaagegi, logon mein maal baraabar-saraabar taqseem karenge, chaupaayo'n ki kasrat hogi, ummat ko azmat haasil

¹ T: (سَهْو) Ghalati, bhook-chook, ghaflat [RKT]

hogi wo saat (7) saal ya aath (8) saal rahenge". (Takhreej Sunan Abu Dawood li Arnaout: V6 P343; Musatadrak Haakim: V4 P557-558; As-Sahihah: 711 ba-riwayat Abu Saeed ؓ)

Jabke mahdawiyo'n ke Mahdi ke zamane mein aur unke baad bhi ummat ko ghalba nahi mila, balke wo to khud bhaage-bhaage phirte rahe.

⑬ Haqiqi Mahdi ki hukumat sabse pehle jazira arab par qaayam hogi. Chunache Hazrat Abdullah bin Masood ؓ se marwi ek (1) hadees mein hai ke Rasool Allah ﷺ ne irshad farmaya:

لَا تَذْهَبُ ، أَوْ لَا تَنْقُضِي ، الدُّنْيَا حَتَّى يَمْلِكُ الْعَرَبَ رَجُلٌ مِنْ أَهْلِ بَيْتِي ، يُوَاطِئُ اسْمُهُ اسْمِي .

"Qiyamat us waqt tak qaayam na hogi jab tak ke arab ka haakim mere ahle baet ka ek (1) shakhs na ban jaae jiska naam mere naam ki tarah hoga". (Sunan Sunan Abu Dawood: 4282; Sunan Tirmizi: H2230; Musnad Ahmad: 74/ 6 ba-riwayat IBne Masood ؓ)

Jabke Muhammad Jaunpuri ko arab mein daakhila bhi naseeb na hua.